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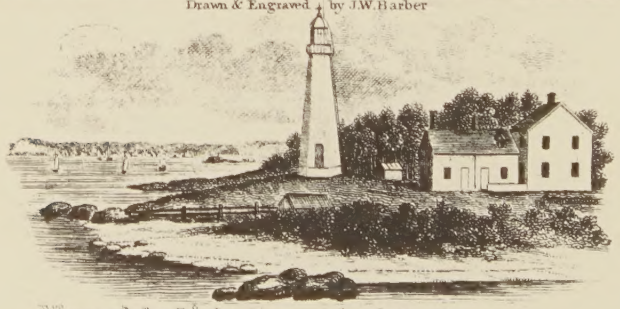
NEW HAVEN and its VICINITY

Drawn & Engraved by J.W. Barber



View of the Light House S. of New Haven Con.

Reprinted 1976

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Published During America's
Bicentennial Observance
1776-1976

EDWARD RODOLPHUS LAMBERT

When he was only 26, he petitioned the town of Milford for permission to work with the town's old records with a view to writing a history of the town, taking to his home one or two books at a time. A Town Meeting held 6 October 1834 "VOTED That the Petition of Edward R. Lambert, to have the privilege of examining; & also to take from the Records of the Town; for the purpose of examining them in order to aid him in making out a history of said Town;— be granted. Recorded by Samuel Higby, Clerk."

From the Milford Land Records it would appear that he had to mortgage his property to finance the book and the map of Milford, the latter published (or at least dated) in 1835. On 17 October 1838 the British Museum sent him a letter of thanks for having presented its library with a copy of his history.

In 1838 he was engaged by an unidentified attorney to go to England to search certain records there. He kept a journal from 4 August through 5 November, in which he wrote down what he did each day, including visits to historic places in and around London. He rode on the railway, and even took time to cross the Channel and visit Calais. However, he did not at any time mention in whose behalf he made the journey, though it is possible that it was the Burwell family of Milford, who had some claim to property in Buckinghamshire. The return voyage took 34 days.

By 1850 the Census found him living, not in Milford, but in Bridgeport, where he spent the rest of his life, engaged as a surveyor and architect. In 1864, with George Beckwith, he made the original survey of Bridgeport's Seaside Park. One or two of his original maps are in the State Library in Hartford.

His 1855 map of Milford (his second) included lithographed pictures of the public buildings of the town and of the homes of a number of the more prominent citizens. He had a low opinion of physicians (except Thomsonians), and referred to them as "calomel doctors", and said that M.D. stood for "Mercurial Doctor."

His death occurred in Bridgeport on 19 June 1867, and he was buried in the Milford Cemetery the next day, from St. Peter's Church.

M.W.A.

HISTORY

OF THE

COLONY OF NEW HAVEN,

BEFORE AND AFTER

THE UNION WITH CONNECTICUT.

CONTAINING A PARTICULAR DESCRIPTION

OF THE TOWNS WHICH COMPOSED THAT GOVERNMENT, VIZ.,

NEW HAVEN,
MILFORD,
GUILFORD,
BRANFORD,
STAMFORD, &
SOUTHOLD, L. I.

WITH A NOTICE OF THE TOWNS WHICH HAVE BEEN SET OFF FROM

"THE ORIGINAL SIX."

Illustrated by Fifty Engravings.

BY

Edward R. Lambert.

NEW HAVEN:

PRINTED AND PUBLISHED BY HITCHCOCK & STAFFORD.

1838.

ENTERED,
According to Act of Congress, in the year 1838,
BY EDWARD R. LAMBERT,
In the Clerk's Office of the District Court of Connecticut.

PREFACE.

Authentic history is of high importance. It exhibits the jurisprudence, science, morals, and religion of nations, and while it warns to shun their errors, holds forth their virtues for imitation in bold relief. But where is the history *more* interesting and important than that of our own, "our much loved native land," that abounds in incidents more romantic, or narrative more thrilling? But a little more than two centuries have elapsed since the first band of the "Puritan Fathers" left their native home, crossed the wild Atlantic, landed on the snow-clad rock of Plymouth, and laid the first foundation stone of New England. Within this period a change has here taken place, and in our common country unparalleled in the history of mankind. A great and powerful nation has arisen. The desert has been made "to bud and blossom as the rose." And what but the sword of civil discord can arrest the giant march of improvement, (yet advancing with accelerating rapidity,) till "the noblest empire in the reign of time" shall extend from the Atlantic to the Pacific wave. In what has thus far been done in building up our republic, the "Old Colony of New Haven" has full well performed her part. She was one of the first that conceived, and that first practically exemplified the principle, that *the will of the majority of the people shall govern:* a principle which resulted in our national independence, which bids fair to sap the throne of despotism, and to regenerate the world. She furnished her "full quota of men and money," when the chariot of war was driven over the land, and nations were engaged in murderous strife. She has sent forth her proportion of emigrants to settle distant parts of our republic, and her sons may be found throughout the length and breadth of the land.

To give a particular history of this colony, and to rescue many important and highly interesting facts connected with more general history, which have never before been given to the public, is the object of the following pages. Should it be thought by any, that things too minute are inserted, let such consider, that whatever is found on our early records relating to the settlement of the country is important to the historian, as it helps to a knowledge of the primitive character, and that many things which now appear of little value, may hereafter be deemed of much importance. In fact, every thing relating to the history of the colonization of New England is worthy of preservation.

No trouble has been spared in collecting materials; every page of twenty folio volumes of Milford records have been carefully examined, as also the old colony records, the town and proprietors' records of New Haven; and besides, the state records at Hartford, and the town records of Guilford, Branford, Stamford, and Southold, have been more or less read in reference to this object. For the account of Guilford, the author is principally indebted to the manuscript history of that town, written in 1769, by Mr. Thomas Ruggles. The author returns his grateful acknowledgments to those gentlemen who have assisted him in his researches, or in any way contributed information, and especially to William Lyon, Esq., and Mr. John W. Barber, of New Haven, for the loan of rare works and manuscripts. The following is a list of the principal authors made use of, in preparing this work, viz.: Neal's History of New

England; Prince's Annals; Trumbull's History of Connecticut; Barber's Historical Collections of Connecticut, and History and Antiquities of New Haven; Holme's Annals of America; Wood's History of Long Island; Webster's Letters; Stiles' History of the Regicides; and Mather's Magnalia.

Respecting the chronology of this work, all dates of the month previous to the 14th of September, 1752, are old style, and all after, are new style. The year, however, between the 1st of January and the 25th of March, (before the adoption of new style,) is uniformly treated where a double date is not given, as new style. As a brief explanation of the cause of the difference of style, the following is inserted: "When the computation by the Christian era was introduced, the commencement of the year was fixed on the day of the annunciation, or incarnation of Christ, which event (the nativity being fixed Dec. 25th) was placed on the 25th of March. This continued the commencement of the year in England and her dominions till the alteration of the style, in 1752, when, by an act of parliament, it was enacted that eleven days should be struck out of the month of September, and that the 3d should be dated the 14th, and one day added to February every fourth year, to conform their chronology to that of the other nations of Europe, (who had introduced a similar alteration previously, in order to correct the error arising from the procession of the equinoxes;) and that the year should commence on the 1st of January, instead of the 25th of March. Before that time, to preserve a correspondency of dates with those of other nations, it had been usual to give a double date from the 1st of January to the 25th of March; thus February the 12th, 1721, was written "ffebruary ye 12th, $17\frac{20}{21}$:" the omission of the lower number would cause an error of a year. Anachronisms in American history have thus been occasioned by the inattention of historians to this circumstance attending the old style. It is believed, however, that all dates in this work are correct. Concerning the *extracts* from the early records, inserted in this work, the author would observe, that the orthography and style of composition has been carefully retained, believing it would detract from the interest of a respective subject, if dressed in modern style. The section, "Sketch of Olden Times," it is believed will be to the reader a source of amusement, if not of instruction. It is the recital of the doings, and portrays the characteristics, of *bygone* generations. By the perusal the imagination may hold communion with the departed spirits of antiquity.

The labor in collecting materials has been very great, and any thing like a fair remuneration is not expected. The stimulus is solely *con amore*, a desire to have the facts in convenient form for reference. And if this example should induce others, "of kindred feelings and adequate industry," to make similar collections of local history of other sections of the country, the hopes of the author will be yet more fully accomplished. The learned Timothy Dwight, late President of Yale College, recommended every town in the state to publish its history, and although this has been effected in part by Mr. John W. Barber, in his Historical Collections, yet much more should be done. We do not claim perfection for this work, and if our readers discover any inaccuracies, they will remember that *errore humanum est.*

January 1*st*, 1838.

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HISTORY

OF THE

COLONY OF NEW HAVEN, &c.

The discovery and settlement of America by Europeans, was an event of the greatest importance, and one which every true American, and particularly every descendant from the original colonists, will ever delight to contemplate. Such being the fact, it is hoped that this work, though somewhat of a local nature, will not be wholly uninteresting. As a necessary preliminary, a short account will be given of some of the early voyages to New England, and of the colonization of the same, previous to the settlement of the towns which composed the "Old Jurisdiction of New Haven."

Whether the Egyptians, Romans, and Phœnecians, before the Christian era, the Norwegians in the eighth century, and the Welch in the eleventh, had any knowledge of the continent, it is not the purpose of this work to inquire. The claims of England to these parts of America, were derived from the discoveries of John Cabot, (a Venetian resident of Bristol,) and his son Sebastian. In their first voyage, in 1495, they discovered land, supposed to have been Newfoundland. In a second voyage, made by Sebastian Cabot, in 1498, under commission from Henry VII., he fell in with the continent in latitude 56° north, on the 11th of June, (O. S.) Columbus the same year discovered, on the first of August, for the first time, the main land, near the isthmus of Darien. Thus it appears, that the honor of first discovering the great American continent, justly belongs to Cabot.

A number of others made voyages of discovery to the new

world, during the time which elapsed between this event and the colonization of New England. Among these were Martin Frobisher, in 1576, in search of the northwest passage,—Sir Humphrey Gilbert, in 1583,—Bartholomew Gosnald, in 1602, (who built a fort and began a plantation at Cattahunk, but soon returned,)—Martin Pringle, in 1603, who during the voyage entered Massachusetts bay,—Henry Hudson, in 1609, who discovered Long Island and the river which bears his name,—John Smith, in 1614, who formed a map of the coast, which on his return he presented to Prince Charles, who called the territory New England, (it having previously passed by the name of North Virginia,)—Thomas Dermer, in 1619, who, in passing from North to South Virginia, sailed between the main land and Long Island. He was probably the first European who explored the coast of Connecticut, and ascertained Long Island to be entirely separated from the main land. But notwithstanding the many voyages made to New England at that period, and a number of attempts to establish a colony, no permanent settlement was effected till the pilgrim fathers landed at Plymouth Rock. For near a century from the time of the discovery of the continent by Cabot, the English monarchs appear to have given but little attention to the country, which was destined eventually to be annexed to their crown, and to be a great source of British opulence and power; most of the voyages during that time being accomplished by private enterprise. This in some measure may be accounted for by the unpropitious circumstances of the reign of those monarchs. It was reserved for the energy and perseverance of men who exiled themselves from the land of their nativity, for the sake of "civil and religious liberty," to successfully colonize New England.

The first grant from the crown of England, under which settlements were made in New England and Virginia, was dated April 10, 1606. By this charter, obtained by Sir Thomas Gates and associates, James I. granted them all the land in America lying between 34 and 45 degrees of north latitude. The patentees were divided into two companies, called the London and Plymouth companies, to the former of which were assigned the southern part of the territory, and to the latter the northern. These divisions were denominated North and South Virginia.

The people who first settled New England were dissenters from the church of England and of the sect denominated Pu-

ritans. This name was given them from their professing a purer way of worship, i. e., more Calvinistic than the established church. The sect had existed for more than half a century. They being rigidly persecuted during the reign of James I., and their ministers silenced, many of them fled to the continent, that they might enjoy in peace their religious principles and worship. Mr. John Robinson and congregation left the north of England, in the spring of 1608, and took up their abode in Amsterdam. But on account of some difference with another congregation, under Mr. Smith, they removed to Leyden. Here they lived in harmony, and were unmolested; but thinking their posterity would be lost among the Dutch, they resolved to remove to America. These adventurers attempted to procure a patent under the Virginia company, but found it very difficult on account of their religious opinions. They finally otained one in the name of John Wincob; but he failing to remove to America, it was of no use, and they resolved to remove without one.

The first colony, consisting of only a part of Mr. Robinson's congregation, sailed from Holland on the 12th of July, 1620, in the Speedwell, for Southampton, in England, where they joined the Mayflower, a ship of 180 tons, which they chartered for the enterprise. They left that port on the 5th of August; but the Speedwell being very leaky, they were obliged twice to put back for harbor. Condemning her as unseaworthy, they all embarked in the Mayflower, and sailed from Plymouth on the 6th of September. After a long and boisterous passage, they made land at daybreak, November 9, 1620, (O. S.) which proved to be Cape Cod. It was their intention to have landed at Hudson river, but the captain, Jones, was bribed by the Dutch to take them northward of their destination. Their patent being useless, they, on the 11th, formed themselves into a body politic, and drew a constitution, or compact, which was signed by 41 persons.* Mr. John Carver was chosen governor for one year. After exploring the country for a number of days, on the 11th of December, they found a good harbor, where, on the 20th, they landed and began their settlement, giving it the name of PLYMOUTH, after the name of the town which they last left in England. The whole number of persons in the colony was

* The 22d of December is annually celebrated at Plymouth as the "forefather's day," which corresponds to the 11th, Old Style.

101, who were divided into 19 families, each of whom built their own cottage. They suffered so severely from colds, and the want of suitable provisions, that in less than four months one half of their number were dead. Under such inauspicious circumstances was commenced the first English colony in New England. It continued a separate government for 72 years, till annexed to Massachusetts, in 1692.

Colonization thus commenced, though attended with difficulties and great mortality, other settlements soon followed. The towns of Dover and Little Harbor, on the Piscataqua, were begun in 1623, the first settled towns in New Hampshire; Salem, in 1627, the first permanent town in Massachusetts colony. The settlement of Charlestown was commenced in 1629, by 100 persons, who removed from Salem. Early in July, 1630, a fleet of twelve ships arrived at Charlestown, with 840 passengers, some of whom were from the west of England, but mostly from the vicinity of London. In this fleet came Governor Winthrop, Deputy-Governor Dudley, Sir Richard Saltonstall, and other men of wealth and influence, and many of the people who were eventually some of the first settlers of Milford, Branford, and Stamford. It was the intention of the company to have settled at Charlestown; but an epidemic sickness prevailing there at the time, they scattered and settled in various places. Mr. Warham and congregation located themselves at Matapan, afterwards called Dorchester. Sir Richard Saltonstall, with Mr. Philips and people, "ascended Charles river and settled at a well-watered place," hence it was called Watertown. Mr. Philips was from Boxford, county of Essex, and most of these planters were from the same county. Their church was gathered August 27, 1630. Others settled at Shawmut, which they called Trimountain, from the contiguous hills, afterwards exchanged for Boston. To this place Gov. Winthrop and most of his assistants soon after removed their families. Mr. Pyncheon and others settled Roxbury. The next year the Boston people began the plantation of Newtown, afterwards called Cambridge.

Colonization now began to progress with unexampled rapidity. The established settlements received large accessions and new plantations were begun. The opposition which yet continued in England towards the dissenters,—the silencing of their clergy,—the fines and imprisonments to which they were subjected, caused thousands to flee to America. Emi-

gration had become so general, that in April, 1637, the king issued a proclamation to restrain the disorderly transportation of his subjects to the American colonies. It commanded that no license should be given them without a certificate that they had taken the oaths of supremacy and allegiance, and conformed to the discipline of the established church. A fleet of eight ships was soon after stopped, which were lying in the Thames and ready to sail. In one of these ships were actually embarked Oliver Cromwell, Sir Arthur Hazlerig, John Hampden, John Lambert, and others who afterwards figured under the commonwealth. Charles little suspected, that by this arbitrary measure he was detaining men destined to overturn his throne, and to terminate his days by a violent death. But notwithstanding the royal order, great numbers yearly reached New England.

The first settlements in Connecticut were commenced in 1635, by Massachusetts people. The colonies of Watertown, Dorchester, and Newtown, had become crowded by the accession of new planters, whereupon many thought it advisable to leave, and commence new plantations. Having obtained a knowledge of the rich alluvion tract on the river Connecticut, and that the uplands were of good quality, they resolved to remove there. The people from Watertown took up a tract of fine natural meadow, at a place called by the Indians Pauquiaug, where they laid out their plantation, which was afterwards named Wethersfield, after a town of that name in England. Here a few Watertown men, the year before, erected two or three huts and remained during the winter. Thus it appears that this is the oldest town in Connecticut. Sir Richard Saltonstall was a particular patron of the settlement, and is said to have visited it in 1637 or 8.

The people from Dorchester began a plantation at Mattaneaug, near where the Plymouth men, the year before, had erected a trading-house. This displeased the Plymouth people, who considered their prior occupancy as giving them just title to the lands. But the difficulty was eventually settled by a fair remuneration. This settlement received the name of Windsor. A few people from Newtown made preparations this season for a settlement at Suckiaug, which was the beginning of the city of Hartford.

In October, a company of sixty men, women, and children, with their cattle, traveled by land to Connecticut, to join the plantations. Their goods and provisions were put on board

of two small vessels, to go round by water. These vessels were wrecked on Brown's island, near Plymouth, and all on board perished. The people waited for their provisions till they were threatened with famine, and then most of them, about the first of December, went down the river, hoping to meet their expected supplies. Being disappointed, they embarked in a vessel which they found lying at the mouth of the river, and after much suffering arrived at Boston. Some others went back to Massachusetts by land. Those who remained suffered severely, and were at times obliged to subsist on acorns.

In November of that year, John Winthrop, son of the governor of Massachusetts, built a fort and commenced a settlement on the west bank, at the mouth of the Connecticut river, under commission from Lord Say and Seal, Lord Brook, and others, who held a patent of this tract of country from the earl of Warwick, one of the Plymouth company. This settlement was named Saybrook. Connecticut, in 1644, purchased the patent, with the fort and appurtenances, for the sum of £1600 sterling. During the year 1635, twenty sail of vessels arrived at New England, bringing 3000 passengers.

Early in the spring of 1636, the settlements on Connecticut river were prosecuted with energy. The people who had been there the fall before and returned again, went on accompanied by many others. About the beginning of June, Mr. Hooker and Mr. Stone, ministers at Newtown, now Cambridge, with their congregation, left that place and traveled to Connecticut, driving one hundred and sixty cattle through the wilderness. They settled at Suckiaug, now Hartford. At the close of the year, 1636, there were in the three towns of Wethersfield, Windsor, and Hartford, about 250 men, and 800 persons in the whole. These towns, at the first, bore the same names as those in Massachusetts, from which the settlers came. Their powers of government they at first derived from Massachusetts; but finding they were beyond the limits of their patent, they formed themselves into a distinct commonwealth. Upon their purchase of Saybrook, and the patent held by Lord Say and Seal and others, they considered themselves invested with the full authority of a colonial government; and this was the principal end for which the purchase was made. In 1636, Roger Williams, being expelled from Massachusetts for his religious tenets, began a plantation at Mooshausick, which he named Provi-

dence.* The settlements at Connecticut, had hardly been made a year, before they were troubled by the Pequot Indians, a powerful tribe located on the tract lying for some miles on each side of the Thames. The harbor of New London was formerly called Pequot harbor.

In April, 1637, a party of these Indians went up the Connecticut in canoes, and surprising a number of persons in Wethersfield, as they were going into the field, killed six men and three women. They took two young women prisoners, daughters of Mr. William Swaim, and killed twenty cows. Previous to this these Indians, at various places, had murdered a number of the English, and committed many depredations on their property; and Massachusetts, the year before, had made a hostile excursion against them, under Capt. Endicott, without much effect. This expedition gave dissatisfaction to the settlers at Plymouth and Connecticut, who complained to the governor of Massachusetts, that it would exasperate the savages, without being of any use towards subduing them. Such proved to be the case, and the continued murders committed by this warlike tribe, induced all the colonies to unite in an expedition against them.

After the murder at Wethersfield, the Connecticut people sent letters to the government of Massachusetts, urging the continuation of the war to a more decisive conclusion. Preparations were accordingly made in that colony and Plymouth. But as it was, Connecticut was foremost in executing the design, for on Wednesday, the tenth of May, Capt. Mason, with ninety men from Hartford, Wethersfield, and Windsor, near half the effective men in the colony, went down the river, being joined by Capt. Underhill at Saybrook, and by Uncas, sachem of the Mohegans, the enemy of the Pequots. Sailing around to the Narraganset shore, they landed, and being joined by 500 Indians of that tribe, who wished to see the Pequots exterminated, they marched by moonlight to the Pequot fort, and arriving just at dawn of day, attacked it by surprise. Capt. Mason entered and set fire to the wigwams, and killed or took prisoners most of the Indians, amounting to six or seven hundred, with the loss of only two men. Sas-

* Religious intolerance was soon found in America, and those very persons who had suffered greatly in England for their religious opinions, soon as they were settled began to persecute other sects, and all of their own who differed from them in any of their peculiar tenets.

sacus, the sachem, and the Indians of the tribe who were in another fort when the massacre took place, being *panic* struck, destroyed their fortifications, fled and took refuge in a swamp at Sasco, now Fairfield, near the village of Southport. A body of men being joined by the troops from Massachusetts, under Capt. Stoughton, pursued them, killed some and took others; a few only of the bravest, and Sassacus one of them, escaping, fled to the Mohawks. They met with an unfavorable reception from that tribe, who killed them and sent the scalp of Sassacus to Connecticut. The few Pequots who escaped destruction were divided between the Narragansets and Mohegans, and their existence as a distinct tribe was forever annihilated.

This was the first contest with the Indians in New England. Whether the proceedings of the colonists were reconcilable with the principles of justice, it is not necessary to discuss; but humanity demands a tear on the extinction of a valiant tribe, which preferred death to what they might naturally expect from the progress of the English settlements,—subjugation or expulsion. In the view of the colonists, the example of the Jews dispossessing and slaying the Canaanites, settled all doubts respecting the moral equity of killing Indians, or selling them in the West Indies for slaves; "for the earth is the Lord's," and "the *saints* shall inherit the earth."

By pursuing the Pequots to the westward, the English became acquainted with the tract of country along the seacoast from Saybrook to Fairfield. It was reported to be a very fine region. This favorable report, and the consideration that they would be out of the jurisdiction of the other colonists, induced Mr. Eaton and his company, who emigrated from London to Massachusetts in 1637, to think of this part of the country as the place of their settlement. Accordingly, on the 30th of March, 1638, they sailed from Boston for Quinnipiac, and began the flourishing colony of New Haven.

At the time of the settlement of the colony, the Indians were quite numerous. At Guilford was a tribe under a sachem squaw. At Branford and East Haven was another. At East Haven was a famous burying ground, which they visited, and kept up many years. At Milford, Derby, Stratford, Norwalk, Stamford, and Greenwich, their numbers were formidable. At Derby were two large clans; at Paugusset one of them had a strong fort for defense against the Mohawks, on the bank of the Housatonic river, near a mile

above the ferry. At Naugatuck Falls was another tribe. In Stamford were two or three tribes, who gave great alarm, trouble, and expense, to the English, numbering about 5000 people, of which 1000 were warriors. These Indians were tributaries to the Mohawks as far east as Branford. Two old Mohawks, every year, came to collect tribute, with as much authority and haughtiness as a Roman dictator. If they refused or neglected to pay tribute, the Mohawks would plunder, destroy, and carry captive at will. When they came, the tributaries would raise the cry of "*A Mohawk! A Mohawk!*" and flee like sheep before wolves, while the Mohawks would exclaim, "*We are come to suck your blood!*" When they could not reach their forts, they would enter the English houses for shelter, and, if they had time to shut the door, they were safe; but the pursuers would often follow so close as to enter with them, and slay them before the family. About the time of the settlement of Milford, the Mohawks surprised the fort at Paugusset. When nearly arrived, for the greater secrecy, they traveled in the river. After killing and taking captive whom they would, they returned to their castles above Albany. Being harassed, oppressed, and slaughtered by the Mohawks and Pequots, the Indians along by the sea were friendly to the settlement of the English, expecting their protection. They were subject to the Mohawks as far eastward as New Haven, and beyond that to the Pequots.

The old jurisdiction of New Haven consisted of the following towns, viz:—New Haven, Milford, Guilford, Branford, Stamford, and Southhold, on Long Island. Some of these towns, at their first settlements, were separate judiciary bodies, and independent of each other; but, prompted by the motive of self-preservation, that they might more efficiently defend themselves from the assaults of the Indians, they united in a general government. The confederation was about five years in forming. Stamford and Southhold, probably at their first settlement, considered themselves as belonging to New Haven. Guilford was the next member of the confederacy. At a general court in April 5th, 1643, it appears that considerable progress was made in the laws and government of the colony. Deputies were admitted to the court, and addition was made to the number of magistrates. Stamford, for the first time, sent representatives,—Capt. John Underhill and Mr. Richard Gildersleeve. Mr. Raynor was appointed a magistrate by the court for Stamford, and Mr. Des-

borough for Guilford. In that year, Milford joined the confederation. This plantation met with some difficulty and delay in gaining admission, as appears by the following curious document, copied from New Haven colony records, lib. 1, page 71:—

A Generall Court held at New Haven the 23rd of October, 1643. Whereas this Plantation att first with generall ande full consent layde their foundations thatt none butt members of aproved Churches should be accounted free Burgesses, nor should any else have any vote in any Election, or power or trust in ordering of Civill affayres, in wch. way we have constantly proceeded hitherto in our whole Court wth. much comfortable fruite through God's Blessing. And whereas Stamforde, Guilforde, Yennicock, (Southhold,) have upon ye same foundations and ingagements, Entred into Combination wth. vs.——This Court was now informed thatt of late there have beene some meetings and treatyes between some of Milforde ande Mr. Eaton about a Combination by which it appeareth thatt Milforde hath formerly taken in as free Burgesses, six Planters who are nott in Church ffellowship, wch. hath bred some difficulty in the passages of this treaty; butt att present it stands thus,—The Deputies for Milforde have offered in the name both of the Church ande Towne, First—thatt the present six free Burgesses who are nott Church members shall nott at any time hereafter be chosen either Deputies or into any Public trust for the Combination. Secondly, thatt they shall neither personally nor by Proxie vote att any time in the Election of Magistrates. Ande Thirdly, thatt none shall be admitted ffreemen or free Burgesses hereafter att Milforde butt Church members, according to the practice of New Haven; Thus farr they granted, butt in two perticulars, they ande the said six ffreemen desire Liberty. First yt. the said six ffreemen being already admitted by them, may continue to act in all proper perticular towne business wherein the Combination is nott interested, ande Secondly thatt they may vote in the Election of Deputies to be sent to the Generall Courte for the Combination or Jurisdiction wch. soe to be chosen ande sent shall alwayes be Church members. The Premises being seriously considered by the whole Courte, the Brethren did express themselves as one man clearly ande fully thatt in the foundation layde for Civill government they have attended their Lights, ande should have failed in their dutye had they done otherwise ande professed themselves carefull and resolved nott to shake the said Groundworks by any change for any respect—and Ordered thatt this their vnderstanding of their way and Resolution to maintaine itt should be entred wth. their vote in this business as a Lasting Record. But not foreseeing any danger in yielding to Milforde wth. the forementioned Cautions, itt was by Generall Consent and vote ordered thatt the Consociation proceed in all things according to the premises.

The government for the whole jurisdiction appears to have been fully organized in 1643. This year, for the first time, the general court at New Haven are distinctly recorded, and

distinguished by the names of governor, deputy-governor, magistrates, and deputies. At the court which convened on the 26th of October, Mr. William Fowler and Edmund Tapp, of Milford, were chosen magistrates, and on the succeeding day the Articles of Confederation for the jurisdiction were drawn and passed. The record of which is as follows:

A Generall Court held at New Haven for the Jurisdiction, the 27th of October, 1643.

PRESENT.

Magistrates.		*Deputies.*	
Theophilus Eaton, Governor. Stephen Goodyear, Deputy. Thomas Gregson.	N. H.	George Lamberton Nathaniel Turner	pr New Haven.
William Fowler. Edmund Tapp.	M.	John Astwood John Sherman	pr Milford.
Thurston Raynor,	S.	William Leete Samuel Disbrough	pr Guilford.
Thomas Fugill, Sec. Tho. Kimberly, Marshall.	N. H.	Richard Gildersleve John Whitmore.	pr Stamford.

I. It was agreed and concluded as a fundamental order not to be disputed or questioned hereafter thatt none shall be admitted to be free Burgesses in any of the Plantations within this Jurisdiction for the future, but such Planters as are members of some or other of the approved Churches in New England; nor shall any but such free Burgesses have any vote in any Election (the six present freemen att Milforde enjoying the Liberty with the Cautions agreed.) Nor shall any power or trust in the ordering of any Civill Affayres be att any time putt into the hands of any other than such Church members; though as free Planters all have right to their Inheritance and to commerce according to such Grants, Orders and Lawes as shall be made concerning the same.

II. All such free Burgesses shall have power in each Town ande Plantation within this Jurisdiction to chuse fitt and able men from amongst themselves (being Church members as expressed before) to be the Ordinary Judges to heare and determine all inferiour Causes, wther. Civill or Criminal; provided thatt no Civill Cause to be tryed in any of the Plantation Courts in value exceed 20s. ande that the punishment of such Criminals according to the minde of God revealed in his word touching such offences deo not exceed Stocking and Whipping, or if the fine be pecuniary thatt it exceed not five pounds, in wch. Court the magistrate or magistrates, if any be chosen by the free Burgesses of the Jurisdiction for thatt Plantation, shall sitt and assist with due respect to their place, ande sentence shall pass according to the vote of the major parte of each such Courte, onely if the partyes or any of them be nott satisfyed wth. the Justice of such sentences or Executions, appeals or complaynts may be made from ande agaynst these Courts to the Courts of Magistrates for the whole Jurisdiction.

III. All free Burgesses in the Jurisdiction shall have a vote in the Election of Magistrates, whether Governour, Deputy Governour or other Magistrates, with a vote for Treasurer, Secretary and Marshall, &c for the Jurisdiction, and for the case of such Burgesses, ande especially in remote plantations they may vote by proxi by

sending in their votes, which votes shall be sealed in the presence of the free Burgesses, and the free Burgesses may chuse for each plantation as many magistrates as the situation of affayres may require, and no plantation shall be left destitute of Magistrates if they desire one chosen out of those in church fellowship with them.

IV. All the Magistrates for the whole Jurisdiction shall meete twice a yeare att New Haven, on the Monday immediately before the sitting of the two fixed Generall Courts hereafter mentioned to keep a Court called a Court of Magistracy for the tryal of weighty ande capitall causes whether civill or criminall above those submitted to the ordinary Judges in the particular plantations, and to receive and try appeals brought to them from the Plantation Courts, and to call the Inhabitants, whether free Burgesses, free Planters or others to account for the breach of any Laws established ande for other misdemeanors, and to censure them according to their offence. Less than four Magistrates shall nott compose a Court—but it is required and expected all the Magistrates to attend of the Jurisdiction. If not present they shall be liable to a fine of 20s. unless excused on account of God's Providence preventing. Appeals and complaints can be made from this to the Generall Court as the last resort.

V. Besides the Plantation Courts ande the Court of Magistrates there shall be a Generall Court for the Jurisdiction, which shall consist of the Governour, Deputy Governour and all the magistrates within the Jurisdiction, and two Deputies for every plantation in the Jurisdiction to be chosen previously—This Court shall sit at New Haven twice every year, viz. on the first Wednesday in April and the last Wednesday in October, at the last of which the officers for the ensuing year shall be chosen. The Governour or in his absence the Deputy-Governour shall have power to summon a Generall Court at any other time, and no one belonging to the court shall be absent on penalty of 20s. fine.

VI. The Court shall with all care & dilligence provide for the maintainance of the purity of Religion and surpress the contrary; according to their best light from the Word of God, and by the advice of the Elders and churches in the Jurisdiction so farr as it might concern the civill power—2d. This court shall have power to make & repeal laws & to require their execution while in force in all the severall Plantations—3rd. to impose an oath upon all the Magistrates to call them to account for breach of Lawes & to censure them according to offence—to settle ande levie rates and contribution of the Plantations for the public services and to heare ande determine causes whether Civill or Criminall—they to proceed according to the scriptures which is the rule of all righteous Lawes ande sentences. Nothing shall pass as an act without the consent of the majority of the Magistrates, ande of the majority of the Deputies. In the Generall Court shall be and reside the supreme power of the Jurisdiction.

At this court was laid the first tax which was paid to the jurisdiction.

It was Ordered that Guilforde pay five pounds, Stamforde five pounds, Milforde ten pounds (to equal Guilforde ande Stamforde,

which have already been ascessed five pounds) into the treasury in New Haven towards defraying the expense of six soldiers sent on from Hartford for Uncas' defense against the assaults of the Narragansetts for the death of Miantonimoes. And that all charges thereafter shall be borne by the planters according to the number of men from sixteen to sixty years of age.

It was their plan that each town should govern themselves independently, as far as local interests were concerned, and as far as the public interests or common wealth was interested, to organize an authoritative governmental and judicial council, to which all should submit and be in subordination.

It is seen by their articles for government, that they instituted three sorts of courts; the Plantation Court, (of which something like existed before the confederation,) and was similar in its powers to our justice courts, the Court of Magistrates, which corresponds to our superior courts, and the General Court, which was like our legislature.

The plantation, or particular courts, as sometimes called, were constituted by each town choosing four deputies annually, who were reported to the general court, or assembly, who approved, empowered, and established them: so that they became, within the town districts, judiciary officers of the law, vested with civil authority and legal jurisdiction. These judges were denominated commissioners, and, in conjunction with the magistrates of the town, composed the court. Before it was tried all local civil suits and lower felonies. From this appeals could be made to the court of assistants at New Haven. This court sat quarterly, and oftener if occasion required. The magistrates and commissioners were empowered to join in marriage, to execute deeds, and to watch over the town, for the preservation of order and the good of the community.

The court of magistrates was the supreme judiciary held at New Haven, to which the whole colony was amenable, and consisted of the governor, deputy-governor, and all the magistrates. The governor was chief judge. This court had the cognizance and trial of all causes, civil and criminal, and was bound to proceed and decide according to strict law and justice, and agreeable to the principles and spirit of the laws of England. With this court was the probate of wills and settlement of intestate estates. From its decisions appeal could be made to the general court, as the last resort. It administered justice with much firmness, impartiality, and dignity.

The general court consisted and was constituted of two branches, both elective, in different modes, by the people. One branch was composed of the representatives or deputies of the towns, elected twice a year by each town respectively: the other of magistrates, consisting of a governor, deputy-governor, and assistants, or magistrates from each town of the jurisdiction, elected annually by the general voice of the people. The concurrence of these two branches made a public act or law. The supreme administration, both civil and military, was with the governor and deputy-governor; the judiciary, with the governor and magistrates. Both branches of the court, magistrates, and deputies, sat in the same room. The manner of election was thus: in April, preceding the election and session of the court in May, the towns elected two deputies each, and nominated persons for their magistrates, which nomination was sent by the governor to all the towns, which towns, on the day of election, were limited and confined to make their choice of magistrates from this nomination. The election at first was in October, but in 1653 it had been changed to the third week in May. The day of election was one of much importance in those times, on which most of the freemen of the jurisdiction generally appeared at New Haven. On this occasion one of the ministers preached a sermon, which custom was not discontinued till 1826. The governor and deputy-governor were first chosen, then the magistrates for each town, (out of the nomination,) not as representatives for that town only, for they differed from the deputies, standing till another election, and were charged with the general interests of all the towns of the jurisdiction. At the same time they chose a secretary, treasurer, and marshal, out of the previous nomination of the towns for general officers. The choice being thus finished, on election day the general officers and town deputies formed themselves into an organized assembly, or general court, for the jurisdiction. Their system of jurisprudence was truly a singular simplification of law, a complete emancipation of it from the confusion, embarrassment, and contradictory decisions of European codes.

In 1643, the colonies of Massachusetts, Plymouth, Connecticut, and New Haven, united into a confederacy, for their own mutual safety and welfare, and called themselves "*The United Colonies of New England.*" The plan had been proposed a number of years, but difficulties occurred

which retarded the union till that year, when on then 19th of May, the articles were completed and signed at Boston. Each colony was authorized to send two commissioners to meet annually in September, first at Boston, then at Hartford, New Haven, and Plymouth. The commissioners were vested with plenary powers for making war and peace, and rules of general concern, especially to regulate the conduct of the inhabitants towards the Indians, for the general defense of the country, and for the support and encouragement of religion. This union was of much importance to the New England colonies. It made them formidable to the Dutch and Indians, respectable in the view of the French, and was one of the the principal means of their preservation during the unsettled state and civil wars of the mother country. The proportion of men each colony was to furnish in case of war, was, Massachusetts 100; Plymouth, Connecticut, and New Haven, 45 each.

About this time the Indians were troublesome, and it was suspected there was a general combination of them to extirpate the English. They appeared to be making active preparations for war. It is supposed that Miantinomah, a Narraganset sachem, though in alliance with the English, was engaged in the conspiracy. He assaulted Uncas, but being taken, was beheaded by him near Norwich. It is said the Mohawks were within a day's journey at the time of his capture. The colonies, for their common safety, were obliged to keep constant watch. Some idea may be had of the hardships which the colonists experienced, and of the dangers to which they were exposed, by the following extracts from New Haven records:

At a generall court, Aprill 3d, 1644—It is ordered that every male from 16 to 60 yeares olde within this jurisdiction be furnished forthwith with a good gun, a sword, a pound of good powder, four fathom of match for a match lock, 5 or 6 good flints for a fyre lock, and four pounds of pistol bullets or 24 bullets fitted for every gun, and soe continue furnished from time to time, under the penalty of 10s. for every person found faulty or defective.

It is ordered that there shall be six training days in a yeare, but only one of them in the same month, except in times of danger, and there shall be a review once in a quarter.

It is ordered that each plantation shall keep on hand 100 pounds of good powder and 400 pounds of shott.

It is ordered that each plantation shall keep their great guns loaded ande ready for use.

It is ordered that the fourth part of the trayned band in every plantation shall come to the public worship of God at the beating of

the second drum at the farthrest, with their arms compleat, their guns ready charged, with their match for their match locks, ande flints ready fitted in their fyre locks, and shott and powder for at least 5 or 6 charges besides the charge in their gun, under the penalty of 2 shillings fine for neglect or defect of furniture, and one shilling for late coming, ande allsoe the sentinels or they who walk the rounds, shall have their matches lighted during the time of the meeting, if they be match lockes.

It is ordered for the setting of the watch, that the drum is to beat at the going down of the sun, and the watchmen to be there within an hour after the setting of the sun, with arms and gun compleat, with 5 or 6 charges of powder and shott, besides the one which shall be in the gun. If they come late they shall pay a fine of one shilling, if absent 5 shillings, which shall go into the treasury of the Plantation. The watch shall continue till half an hour after daylight, and they who walk the last round shall call the drummer a hour before daye. The night shall be divided into three watches, and no one shall sleep within his watch. In case of danger, the watch shall fyre two guns for alarme, the sentinell shall fyre one gun, ande cause the drum to beat. If the danger be from fyre, they shall cry, Fyre! fyre! if from the Indians, Arme! arme! upon which all the soldiers shall repair to the meeting house.

As New Haven had not yet any code of laws, the following act was passed by the general court, in April, 1644, for the government of the jurisdiction:

It is ordered that the Judicial Lawes of God as they were delivered by Moses, ande as they are a fence to the Morall Lawe, being neither typicall nor ceremoniall, nor had any reference to Canaan, shall be accounted of Moral equity, ande generally binde all offenders, ande be a rule to all the courts in this Jurisdiction in their proceedings against offenders till they be branched out into particulars hereafter.

Thus it appears that the only code recognized in the jurisdiction at this time, was the Mosaic law, which very well coincided with their notion that all government should be in the church, inasmuch as "the saints should rule the earth."

At this session of the general court, the forms of governor's and freemen's oaths were made as follows, extracted from New Haven town record, lib. i. page 4:

Governour's Oathe.—Whereas you T. E. are chosen to the place of Governour within this Jurisdiction for the yeare ensuing, ande till a new Governour bee chosen and sworn, you doe hear swear by the great and dreadful name of the Ever Living God, to maintain (according to your best ability) all the lawfull priviledges of this commonwealth according to the fundamental order ande agreement made for the government thereof, and that you will carry and demean yourself for the said time of your government according to the Lawes of God, and for the advancement of his Gospell, the

Lawes of the Colony, and the good of the Inhabitants thereof. You shall doe Justice to all without partiality, as much as in you lyeth. So help you God.

Freeman's Charge.— You shall neither plott, practice, nor consent to any Evill or hurt agaynst this Jurisdiction, or any parte of it, or against the civill government here Established. And if you shall know any person or persons which intend plott or conspire any thing which tends to the hurte or prejudice of the same, you shall timely discover the same to Lawfull Authority here Established, and you shall assist and be helpful in all the Affayres of the Jurisdiction, ande by all means shall promote the Publique wellfare of the same according to your place, ability, and opportunity. You shall give due honour to the Lawfull Magistrate, and shall be obedient ande subject to all the wholesome Lawes ande Decrees allready made or which shall bee hereafter made by Lawfull Authority aforesaid, and that both in your person and estate. And when you shall be duly called to give your vote or suffrage in any Election, or concerning any other matter which concerneth the Common Wealth, you shall give it as in your conscience you shall judge may conduce to the best good of the same.

In the year 1644, Branford was first settled in combination with New Haven, by people from Wethersfield. Mr. Abraham Pierson was chosen pastor. In 1645, New Haven appointed Thomas Gregson, Esq., and Connecticut, George Fenwick, agents to parliament to procure patents for their respective governments. Mr. Gregson was lost at sea; Fenwick failed to go, and the business rested till after the restoration in England. About 1650, the general election was changed from October to May. Such were the injuries which had been sustained from the Dutch, at New Netherlands, (now New York,) and their plotting and inciting the Indians against the English, that 1653 was a year of great distress and alarm. New Haven government provided a frigate of twelve guns, with 40 men, and sent in defense of Stamford and Greenwich against the Dutch, and by cruising up and down the Sound to prevent Ninigrate, a Niantic chief, from crossing to Long Island, in prosecution of his hostile designs against the Indians, in alliance with the English. In that year, Capt. Astwood, of Milford, was sent by the government to England, to solicit aid of Cromwell for the reduction of the Dutch, as the general court of Massachusetts refused to assist. The following year orders came to treat the Dutch as declared enemies, but news of peace between England and Holland reached America before much was effected.

During these troubles, in 1654, one Capt. Manning, of a

ten gun ship, was apprehended for an unlawful trade at Manhadoes. While the affair was upon trial by the court at New Haven, his men ran off with the ship from Milford harbor. Alexander Bryan armed and sent a vessel after her, and pressed so hard before she reached Dutch Island, that the men took to their boats and escaped. The ship left adrift was brought into Milford harbor and condemned as a prize.

The plantations, by experience, finding Jewish bondage rather irksome, or that the laws of Moses were not entirely applicable to their condition, the general court, in May, 1655, desired Governor Eaton to perfect a code of laws for the jurisdiction.* For his assistance in the compilation, he was requested to consult the Rev. Mr. Cotton's Discourse on Civil Government in a new plantation, and the Massachusetts code. Having finished the work, assisted by Mr. Davenport, and the laws having been examined and approved by the elders of the jurisdiction, they were presented to the general court. They ordered that 500 copies should be printed. The manuscript was sent to England, that it might be printed under the inspection of Gov. Hopkins. Concerning this subject is the following, on the New Haven records:

A Court, June 25, 1656. The governour informed the court that there is sent over now in Mr. Garreth's ship, five hundred Lawe bookes, which Governour Hopkins hath gotten printed, and six paper bookes for Records for the Jurisdiction, with a seale for the colony, which he desireth to accept as a token of his Love. The Lawe bookes cost, printing and paper, ten pounds and ten shillings, and the six paper bookes forty eight shillings. The Lawe bookes are now ordered to be divided as followeth: New Haven, 200; Milford, 80; Stamford, 70; Guilford, 60; Branford, 40; Southhold, 50; for every one of which bookes each Plantation is to pay twelve pence in good country payment. (Wheate and pease was propounded by the Governour.) Mr. Hopkins having ordered him to receive it heare upon his own account, and therefore must be made up in quantity, else he would be a greate looser by it.

There is a copy of these laws preserved in the collection of the American Antiquarian Society, at Worcester, Mass. It was transcribed by the librarian, Mr. Baldwin, and the manuscript copy presented to the legislature of this state, at its session in May, 1835. These are probably the only copies of the laws in being. It is a curious work and should be

* Many laws of this code were, however, copied verbatim from the Pentateuch. Ex. xxi. Lev. xx. Deut. xxii. 22, &c.

reprinted immediately, that it may be preserved as a lasting memorial of "olden time."

In 1656 was raised the first troop of horse in the colony. For the encouragement of men to join the company, the members were exempted from paying taxes and training on foot. The general court, this year, ordered that the common soldiers should fire at the mark, and play at cudgels and the broad-sword.

In August, 1656, was laid a jurisdiction tax, a notice of which is here inserted to show the price of produce in which it was to be paid, and also the relative proportion of each plantation. The amount to be raised was £150; half was to be collected by the middle of October, the other half by the middle of the ensuing March. Good beaver was to be taken at the price current, wheat at 5*s.* per bushel, peas and rye at 4*s.*, corn at 3*s.*, beef at 2*d.* half penny per pound, and pork at 3½*d.* New Haven was to pay £56 2*s.*; Milford, £32 14*s.*; Guilford, £20 5*s.*; Branford, £11 2*s.*; Stamford, £17 14*s.*; Southhold, £12.

On the 21st of August, 1661, King Charles II. was publicly proclaimed at New Haven, he having been restored to the English throne the year before. The court being met, he was acknowledged to be their sovereign lord and king, and proclaimed "to be the lawful king of Great Britain, France, and Ireland, and all other territories thereto belonging." In the year 1661, Governor Winthrop, of Connecticut, was appointed agent of the colony to go to England and present a petition to King Charles II., for the purpose of obtaining a charter. The governor being a man of address, and assisted by Lord Say and Seal, and the earl of Manchester, friends of the colony, he obtained from the king, on the 20th of April, 1662, a letter patent, conveying the most ample privileges, under the great seal of England. The territory granted and confirmed to them, was bounded by Narraganset bay on the east, by Massachusetts on the north, on the south by the sea, and extended to the South Sea on the west. The colony of New Haven, by the charter, was included within the limits of Connecticut. This gave great dissatisfaction to the inhabitants of the colony, as they were included without having given their consent. The chief objections they urged, were that Connecticut admitted persons to the privileges of freemen who were not church members, and they were fearful, should they unite with Connecticut, that it would affect the order of

their churches, (i. e. cause the separation of church and state;) also, that after they had been to so much trouble and expense to form a distinct commonwealth, it was a grievous reflection, that their existence as a separate government should cease and their name be obliterated.

Soon after the reception of the charter, Connecticut sent a committee to New Haven, consisting of Mr. Matthew Allyn, Samuel Wyllis, and Messrs. Hooker and Stone, to induce the colony to unite with them, and enjoy the privileges confirmed to them by royal grant. They failed to accomplish the object of their mission; but soon after, some people of Southhold, Guilford, Stamford, and Greenwich, came under the government of Connecticut. When New Haven constables began to distrain taxes, it occasioned alarming consequences. John Rossiter, son of Dr. Rossiter, of Guilford, obtained a constable, two magistrates, and some others, of Hartford, to come down on the 30th of December, who, firing cannon, very much alarmed the people. Gov. Leete sent to Branford and New Haven, in the night, for aid. The next morning the gentlemen from Connecticut remonstrated against the collection of taxes by New Haven, of those who had submitted to Connecticut. In the summer of 1664, Milford broke off from New Haven, and would no more send magistrates or deputies to the general court. Mr. Law, of Stamford, deserted them. On the 13th of December, of that year, a general court was held at New Haven, when the members of the court, the elders of the colony, with John Nash and James Bishop, of New Haven, and Francis Bell, of Stamford, committees, consulted upon the subject of the proposed union. After much discussion, Robert Treat, Esq., and Richard Baldwin, of Milford, were appointed a committee to accomplish the business with Connecticut; and at the general election, May 1, 1665, both colonies amicably united, and John Winthrop, Esq., was chosen governor. At the time of the union, there were 19 towns in both colonies. Branford was the only town which persevered in opposition to the union. Mr. Pierson, and his whole church and congregation, were so dissatisfied with it that they soon removed into Newark, New Jersey. But the happy consequences of this union has proved how idle were the fears of the people about a consolidation.

Of the general officers of the "old jurisdiction" of New Haven, there was made but very little change for a long number of years. Mr. Eaton was annually chosen governor

while he lived, and generally Mr. Goodyear deputy-governor. They had no salary, but served the people for the honor of it and the general good. Mr. Eaton died on the 7th of January, 1657, and Mr. Goodyear died in London, in 1658. Francis Newman succeeded Mr. Eaton in the government of the colony, and was elected in May, 1657. For many years previous he had been secretary, and was well acquainted with the affairs of the colony, He was continued in office during life. Upon the election, on the 29th of May, 1661, William Leete, Esq., of Guilford, was chosen governor, and Matthew Gilbert, deputy-governor, and were continued in office till the union.

In 1653, the magistrates present at the court, were William Fowler and John Astwood, of Milford, William Leete, of Guilford, and Joshua Atwater and Francis Newman, of New Haven. In 1661, were elected to the office, Benjamin Fenn and Robert Treat, of Milford, Jasper Crane and John Wakeman, of New Haven, and Andrew Leete, of Guilford.

After the union of the colonies, the "old jurisdiction" of New Haven gave Connecticut three governors, viz., Leete, Treat, and Law. At the election, on the 11th of May, 1676, William Leete, Esq., of Guilford, was chosen governor, and Robert Treat, deputy-governor. After the death of Governor Leete, at the election in 1683, Robert Treat was chosen governor, and continued in office till 1698. William Jones, Esq., of New Haven, was deputy-governor. Jonathan Law, of Milford, was elected governor in 1742, and annually re-elected till 1751. Some of the magistrates of New Haven, after the union, were, in 1655, William Leete, for Guilford, William Jones and Jasper Crane, for New Haven, Benjamin Fenn and Thomas Clark, for Milford, and Richard Law, for Stamford; in 1668, Alexander Bryan and James Bishop; in 1673, Robert Treat; in 1676, John Mason; in 1709, Josiah Rossiter and Samuel Eells.

It may be said of these illustrious men, that they were fathers of their country. They lived in times of the greatest difficulty and danger, yet always conducted affairs with such integrity and wisdom as to meet the approbation of the public.

The history of the colony of New Haven, after the union, must of course be blended with that of Connecticut at large. Such items as are suited to the plan of this work, and of particular interest, will be inserted.

New Haven, from its first settlement, had experienced much trouble from the Dutch, who supplied the Indians with fire-arms, and incited them to hostilities against the English. But King Charles II., sending an armament for the reduction of the Dutch possessions in America, under Colonel Nicholls, in 1664, New Amsterdam surrendered on the 27th of August, and thus ended the power of the Dutch in America, and with it the difficulties they occasioned the colonists. New Netherlands having been granted to James, duke of York and Albany, received the name of New York.

Soon after, Col. Nicholls and associates, appointed by the crown, met with agents appointed by Connecticut, and agreed on the boundary line between New York and Connecticut. This was on the 30th of November, 1664. In the May session of the general court, in 1665, county courts were first instituted by that name, to be holden in New Haven, one on the second Tuesday in June, the other on the third Tuesday in November, to consist of two magistrates and three justices of the quorum.

To prevent all dispute about his title, the duke of York took a new patent of his territories in America, dated June 29, 1674, and committed the government of them to Sir Edmund Andross, who, by virtue of the patent, laid claim to the lands on the west side of Connecticut River, notwithstanding the priority of the patent of Connecticut, and in violation of the agreement of 1664. To enforce his claims, he attempted, in 1675, to take the fort at Saybrook ; he was, however, defeated in this attempt by the firmness and resolution of Capt. Bull. In the year 1675, Philip, sachem of the Wampanoags, who lived at Mount Hope, in the present town of Bristol, R. I., began a war, the most general and destructive ever sustained by the infant colonies. His object was the complete extirmination of the English. At his instigation, the Indians on the northern frontiers burnt Brookfield, Deerfield, and a considerable part of Springfield, and killed many of the inhabitants. Hadley was assaulted, but relieved by Major Treat.

The English had endeavored to secure the friendship of the Narragansetts, and to prevent them from joining Philip, had formed a treaty with them, July 15, 1675. But it was well known that they secretly aided the hostile Indians, and it was determined to reduce them by a winter expedition. For this object, the colony of Massachusetts furnished 527 men, Plymouth 159, and Connecticut 300, and to these were

attached 150 Mohegan Indians. These troops, commanded by Josiah Winslow, governor of Plymouth, marched late in December (wading in deep snow) and attacked the fort of the enemy. This fort was built on a gentle rise of dry ground, in a large swamp, in the present town of Kingston, R. I. The Narragansetts were furnished with muskets, and made havoc with the assailants, especially among the officers who first entered the fort, most of whom were killed. Six captains and 80 men were killed, 150 wounded, and all suffered incredibly from frozen limbs and other hardships. But the victory was complete; three or four hundred Indians were slain, all their wigwams burnt, and the country ravaged.*

The Connecticut troops were divided into five companies, and commanded by Major Treat. This brave officer made no less than seventeen fair shots at the enemy, and was thereby as often a fair shot for them. It is the tradition, that he received a ball through his hat, that he was the last man who left the fort in the dusk of the evening, commanding the rear of the army. Philip was killed in about a year after the destruction of the Narragansetts. For some years after, the English had no difficulties with the Indians, but that they did not relax their vigilance, appears by the records of those times:

Att a court held att New Haven, March 28, 1681—Mr. Jones acquainted them that the occasion of the meeting was because of ye rumours of ye Indians being gathered together and designed to fall upon ye English, and by som it is apprehended that there is danger toward, and that therefore it was good for ye Towns to make som fortification that may be for refuge in case of danger, and Major Treat beeing heare ye last Lecture, informed us thatt hee had intelligence of a great body of Indians gathered up Hudson's River, ande indeed ye appearing of ye blazing star in ye winter, with ye report of guns and drums heard by som, and ye Earthquake taken notis of in a neighbor towne, may bee forerunner or bee warnings of som great changes or judgments neare, ande it wer best now to consider if it wer not our wisdom to make such provision as we can for our defence if we should be assaulted.

The towne having hearde what was propounded, som spake of fortifying houses onn ye outside of ye Towne, ande divers moued thatt a committee bee appoynted to consider what fortifications wer neccessasy ande ye Magistrates and Townsmen, ande commissioned military officers were chosen a Committee for to consider of ye matter and prepare for ye Towne and allsoe did desire and appoynt

* Lieut. Robert Seeley, of New Haven, was killed in taking this fort.

ym to consider of great guns ande other things necessary to ye case of affayres ande to appoynt such watches and wardes as ye case may require.

This extract is a fair specimen of the spirit of those times, showing the implicit belief the early settlers placed in supernatural signs and forerunners.

In 1686, Charles II. died, and was succeeded by the duke of York, who took the title of James II. He was a Catholic, and proved to be an oppressive tyrant. He wished to procure a surrender of all the patents of the colonies, and form the northern part of America into twelve provinces, with a governor-general over the whole. Accordingly, in July, 1685, a *quo warranto* was issued against the government of Connecticut. The next year, in July, the assembly of the colony agreed upon an address to his majesty, in which they besought him to recall the writ against them, entreated his pardon for any faults in their government, and humbly requested the continuance of their charter. On the 21st of the same month, two writs of *quo warranto* were delivered to Governor Treat, but the time specified for appearance before his majesty was already past. On the 28th of December, another writ of *quo warranto* was served on the governor and company, requiring their appearance within eight days of the purification of the Blessed Virgin. Though these writs gave no proper time for the appearance of the colony, yet they declared all its chartered rights vacated upon its not appearing at time and place.

When the writs of *quo warranto* arrived, in 1686, Connecticut sent Mr. Whiting, as an agent, to negotiate for the preservation of their colonial charter and rights. But in vain; for the king and council had determined to vacate all the charters and unite all the colonies to the crown under a governor of royal appointment. Sir Edmund Andross was appointed the first governor-general over New England, and arrived at Boston, Dec. 19, 1686. He immediately wrote to the governor and company of Connecticut to resign their charter, but without success. In October, 1687, Andross, with his suite and more than sixty soldiers, arrived at Hartford, while the assembly was in session, and demanded a surrender of their charter. The charter was produced, and while the officers of the government were debating with Andross on the subject, the lights were extinguished by garments thrown over them, and the charter, which lay on the table,

was seized by Mr. Wadsworth, of Hartford, and secreted in a hollow oak standing before the house of Mr. Wyllis. Andross, however, proceeded to take formal possession of the government, and closing the colony records with the word *finis*, annexed it to Massachusetts, and appointed officers, civil and military.

Upon the abdication of the throne by James II., and the accession of William and Mary, the people of Boston arose in arms and arrested Andross and his council, and persuaded the old governor and council to resume the government. Connecticut obtained from the most able lawyers in England, an opinion that the colony, not having surrendered the charter under seal, and no judgment being entered on record, the charter was not invalidated; the former government was therefore re-established, on the 9th of May, 1689. On that occasion, the governor and company sent an address to King William, dated June 13, 1689, petitioning for ratification and confirmation of their charter.

In 1690 commenced the war between England and France, called *King William's war*, which continued till the peace of Ryswick, in 1697, during which time the colonies were involved in destructive warfare with the French and Indians. During the summer of 1692, there was much contention between Governor Fletcher, of New York, and the government of Connecticut, about the right of commanding the Connecticut militia. Gov. Winthrop was sent as an agent to England on the subject, where it was decided that the quota of Connecticut to be under Gov. Fletcher, should be 120 men, the rest of the militia, as usual, to be under the governor of Connecticut.

Scarcely had the colonies recovered from the distress occasioned by *King William's war*, before they experienced the horrors of another war with the Indians, French, and Spaniards, called *Queen Anne's war*, which continued from 1702 to the peace of Utrecht, March 31st, 1713. The whole weight of this war in America fell on New England. Connecticut furnished near 400 men. Great Britain, under George II., again declared war against France and Spain, March 29, 1744. The most important event of this war in America was the capture of Louisburg, in the island of Cape Breton. For the expedition Connecticut furnished upwards of 1000 men, under Roger Wolcott, Esq., lieutenant-governor. Preliminaries of peace between England and France

were signed in April, 1748, soon after which hostilities ceased.

The last war in which the colonies were involved previous to the war of the revolution, was "*the French and Indian war*," which was declared May 18, 1756. The cause leading to this war was the alledged encroachments of the French upon the frontiers of the colonies in America belonging to England. In this war Connecticut made great exertions, and did more, most of the time, than double her proportion, compared with the rest of the colonies. In the year 1759 she had more than 6000 men in actual service. In 1652 the New England troops did important services in the reduction of Havanna* and Martinique. It was however a fatal enterprise to most of them, for of nearly 1000 men who were engaged in the enterprise, not 100 returned. Such as were not killed in the service died of the bilious plague.

The conquest of Canada having been achieved, a definite treaty of peace was signed at Paris, February 10, 1763. This put an end to French and Indian warfare, by which the colonies had been afflicted at times from their early settlement. After this the extension of settlements, commerce, wealth, and population, in Connecticut, were extremely rapid. On the 13th of October, 1698, the two houses of the general assembly sat separately for the first time. Before that time the assistants and deputies appear to have acted together.

It was enacted, May 8, 1701, that the October session of the legislature should be annually held in New Haven. Previous to this time, and ever since the union of the colonies, the assembly had convened both in May and October, at Hartford.

The first emission of *paper money* in Connecticut was occasioned by the expedition for the reduction of French Canada, in 1709, on account of the want of money otherwise to carry it on. The whole amount of bills issued were to be called in within two years.

Connecticut, by her charter, was bounded on the west by the South Sea.† Nearly nineteen years after a patent was

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* According to tradition, New Haven and Milford, in this expedition, lost a large number of men.

† At the time the charter was given there was no correct knowledge of the extent of the continent on the west. A Jesuit traveling to the west a few days from Quebec, from the top of a mountain saw water, and supposed he beheld the South Sea. Probably the water he saw was one of the western lakes.

granted to William Penn, which covered part of the territory embraced in the charter. For nearly a century Connecticut neglected to claim these lands, but in 1753 a company was formed with the design of "planting the lands within the charter limits, on the Susquehannah." Accordingly, the next year a purchase was made of the Six Nations of a large tract at Wyoming. In 1774 the settlement was formed into a town called Westmoreland,* which sent representatives to the assembly of Connecticut. A contention soon arose between Connecticut and Pennsylvania concerning these lands, but the controversy was suspended by the revolutionary war. In 1781 commissioners were appointed by both states and authorized by congress to settle the dispute, who decided that the lands in question belonged of right to Pennsylvania. Although the state acquiesced in the decision with the view to obtain the implied sanction of the charter claims, Connecticut, in 1786, ceded to the United States all the lands within the charter limits, west of Pennsylvania, except a tract of 120 miles in length, adjoining that state, on the west. This cession was accepted. The money arising from the sale of the greater part of this tract constitutes the *school fund*, for the support of schools throughout the state. This territory now forms a part of the state of Ohio, and is still called the *Western Reserve.*

"During the time of the revolution, Connecticut was one of the foremost in the confederacy in resisting the oppression of Britain, and sustained her full share of the burden of the war. Her officers, for boldness and daring bravery were unequaled, and her soldiers were applauded by the commander-in-chief of the American armies, for their intrepidity and fidelity. In the last war with Great Britain, in the first conflict on the ocean, the first flag was struck to a native of Connecticut;† on the land, the first flag which was taken was surrendered to one of her sons.‡

"The early colonists were men of intelligence, abating some of their religious views, and understood those principles of liberty which have resulted in the establishment of those institutions which distinguish Connecticut among her sister

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* So called from the idea of the Connecticut people, that we had more land west.

† Commodore Isaac Hull, of Derby.

‡ Colonel Young, of Lebanon.

states of the union. Ever republican in the form of her government, she has in effect ever been a free and independent commonwealth; and whilst the other colonies were suffering under the domination of *royal governors*, she has from the beginning been governed by rulers of her own choice." After the declaration of independence, Connecticut continued the government according to the *charter*, till 1818, when a constitution of civil government for the state was formed and adopted.

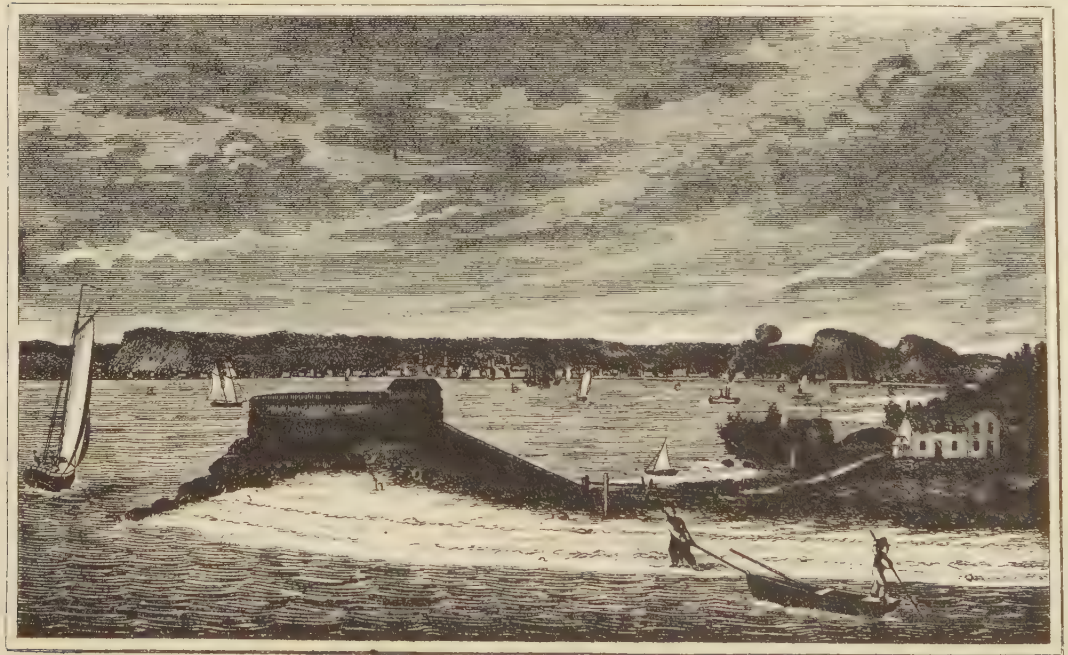
NEW HAVEN.

New Haven lies at the head of a harbor, which sets up four miles from Long Island Sound, in north latitude 41° 18′, and in west longitude 72° 56′, seventy-six miles from New York, thirty-four from Hartford, and one hundred and thirty-four from Boston. It is the capital of the county of the same name, the semi-capital of Connecticut, and was the seat of government of New Haven colony before the union.

The local situation of New Haven appears to have been known to the Dutch, some years before the arrival of the English settlers. They designated the place by the name "Red Mount," doubtless so called from the appearance of East and West Rocks. Its Indian name was Quinnipiack. This name was given to the river forming the eastern boundary of the township, and now commonly called Wallingford river, to the adjacent country, and to the tribe by which it was inhabited.

At the time of the settlement by the English the Indians were not numerous, numbering less than fifty warriors, having been much reduced by the incursions of the Mohawks and Pequots. In the treaty at the time of the purchase, the Indians remarked, that "they remembered the heavy taxes of the Pequots and Mokawks, and that by reason of the fear of them they could not stay in their own country, but had been obliged to flee." The Indians had a strong fort at Beacon Hill,* in East Haven, and on the east side of the hill a large

* So called from a beacon fire, which was built there in case of invasion, in the revolutionary war.



Drawn & Engraved by J.W.Barber

S. View of NEW HAVEN and FORT HALE.

a. *West Rock*. b *Long Wharf*. c *New Haven Gymnasium*. d *Steam boat Office* e *East Rock* f. *Tomlinson's bridge*. h *Fort Hale*

burying-ground. This eminence formerly bore the name of Indian Hill. Near by they had a place for *powawing*. The spot was formerly a swamp, but is now a meadow. Their number did not increase after the settlement of the English, but on the contrary, fast diminished. Charles, the last chief of this tribe, was frozen to death near a spring, about a mile north of the Congregational church in East Haven. This was near a century ago, and the Quinnipiacks have long since been extinct. They could not live before the face of the white man,—they could not bear to see the heritage of their fathers possessed by intruders,—they could not brook the servile subjection to which they were reduced, and doubtless the settlement of the English, notwithstanding the "fair proposals," was more fatal to their existence than the oppression of the Mohawks and Pequots had been previously.

The settlement of New Haven was made in 1638. The colonists, in two ships,* arrived at Boston on the 26th of June, 1637. The leaders of the company were Theophilus Eaton, Esq., Edward Hopkins, Esq., John Davenport, Samuel Eaton, and Peter Prudden. Many of the men of this company being wealthy, and of the highest respectability, and Mr. Davenport and Mr. Prudden being *genuine* puritan ministers, the people of Massachusetts were very desirous to have them settle in that commonwealth, and tried every method to induce them to do so. Charlestown made them generous offers, Newbury proposed to give up the whole town to them, the general court offered them any place where they should choose to settle, and Mr. Eaton was chosen a magistrate of the colony. But nothing could retain them, as they were determined to plant a distinct colony, where they might establish a government modeled in both civil and religious matters, according to their own peculiar views, and have none to control them. Having heard from those who went in the expedition against the Pequots, that the country along the shore west of the Connecticut river was fertile, and that there were good harbors, convenient for navigation and commerce, they concluded in that part of the country to make their settlement. In the autumn of 1637, Mr. Eaton and others of the company made a journey to Connecticut, to explore the lands and harbors on the coast, and being pleased with the situation of Quinnipiack,

* One of them was named the Hector.

they there determined to settle their colony. On what is now the south corner of Church and Meadow streets, they erected a hut, in which a few men remained during the winter.*

When they were ready to remove, in the spring, the following letter was written to the government of Massachusetts colony :

It may please the worthy and much Honored Gouener Deputy and Assistants and with them the present Courte, to take knowledge that our desire of staying within this patent was Reall and strong, if the eye of God's providence (to whom we have committed our waies, especially in so important an enterprise as this, which we confess is far above our capacityes) had guided us to a place convenient for our familyes and friends. Which as our words have often expressed, so we hope the truth thereof is sufficiently declared by our almost nine month's patient wayting in expectac~on of some opportunity to be offered us for that end to our great charge and hindrance many waies.

In all which time we have in many prayers commended the guidance of our apprehension, judgments, spirits, resolue~ons, and waies into the good hand of the on'ly wise God, whose prerogative it is to determine the bounds of our habitac~ons according to the ends for which he hath brought us into these countryes, and we have considered, as we were able by his help, whatsoever place hath bene propounded to us, being ready to have with contentment accepted (if by our stay any public good might be promoted) smallere decammodac~ons and upon dearer terms (if they might be moderately commodious,) than we believe most men in the same case with us in all respects, would have done. And whereas a place for an Inland plantac~on beyond Watertown was propounded to us, and pressed by much importunity by some, whose words have the power of a law with us, in any waye of God, we did speedily and seriously deliberate thereupon, it being the subject of the greatest part of a days' discourse. The conclusion was, that if the upland should answer the meddow ground in goodness and desirableness, (whereof yet there is some cause of doubting) yet considering a Boate cannot pass from the bay thither, nearer than 8 or 10 miles distance, and that it is so remote from the Bay or any towne, we could not see how our dwelling would be advantagious to these plantations, or compatible with our conditions, or commodious for our familyes, or for our friends.

Nor can we satisfye ourselves that it is expedient, for ourselves,

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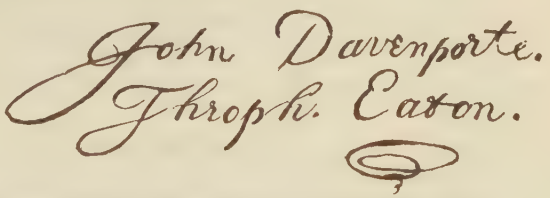
* Seven men were left by Eaton, four of whom were Francis Brown, John Beacher, Robert Pigg, and Thomas Hogg. One of the party died in the winter. In 1750, when the cellar of the stone house on the corner of George and Meadow streets was dug, bones were found lying horizontally, almost entire. They were those of a large man, and believed to be the bones of this Englishman, as the Indians buried their dead in a different posture.

or for our frends, that we chuse such a condition, wherein we must be compelled to have our dwelling houses so farr distant from our Farmes, as Boston or Charlestown is from that place, few of our friend being able to beare the charge thereof (whose cases nevertheless we are bound to consider) and some of them that are able not being persuaded that it is lawfull for them to live continually from the greatest part of theyre families, as in this case they will be necessitated to doe. The season of the yeare and other weighty considerations, compelled us to hasten to a full and finall conclusion which we are at last come into by God's appointment and direction, we hope in mercy, and have sent letters to Connecticut for a speedy transacting the purchase of the parts about Quillypiac from the natives which may pretend title thereunto—By which act we Absolutely and irrevocably ingaged that way, and we are persuaded that God will order it for good into these plantations, whose loue so abundantly aboue our desarts or expectac~ons, expressed in your desire of our abode in these parts, as we shall ever retaine in thankfull memory, so we shall account ourselves thereby obliged to be any waye instrumentall and serviceable for the common good of these plantac~ons as well as of those which the Divine providence hath combined together in as strong bond of Brotherly affection, by the sameness of their condition, as Joab and Abeshai were, whose severall armyes did mutually strengthen them boath against severall enimyes—2 Sam. 10—9, 10, 11, or rather they are joyned together as Hippocrates' his Twinnes to stand and fall, to grow and decay, to flourish and wither, to live and dye together. In witnes of the premises we subscribe our names,*



The 12th daye of the 1st Month 1637-8. [March 12, 1638.]

The company sailed from Boston on the 30th of March, 1638, and after a tedious passage of a fortnight, arrived at Quinnipiack. The 18th of April† was the first Sunday they observed in the place. The people assembled under a large spreading oak, which stood near the present corner of George and College streets.‡ Mr. Davenport preached in the same place, from Matthew iii. 1: "In those days came John the Baptist preaching in the wilderness of Judea." The senti-

* Collections of the Mass. Hist. Soc., vol. 3, series 3. The signatures are fac-similes.

† Which would be the 12th of April, O. S., and 23d, N. S.

‡ This tree stood till after the revolutionary war.

ment in the preacher's mind was natural. The country was a wilderness, though fine and promising. The land from the mountains westward, and in almost every direction, resembled "the hill country of Judea; a land of hills and valleys, with running brooks, and shady retreats and eminences, enveloped in trees and forests. In the afternoon, Mr. Prudden preached in the same place, from Matthew iii. 3 : "The voice of one crying in the wilderness, prepare ye the way of the Lord, and make his paths strait." He insisted on the temptation of the wilderness, made such observations, and gave such directions and exhortations as were pertinent to the then present state of his hearers. On that day, probably for the first time, the wild woods of Quinnipiack rang with the notes of *Puritanic praise;* for the first, resounded the *sacred hymn*, where for ages had echoed the savage war-song. Doubtless it was an interesting scene, Mr. Davenport remarking, that "he enjoyed a good day."

Soon after the settlers arrived, they entered into what they termed the *Plantation Covenant.* This for more than a year, was their only civil and religious compact. In this, they solemnly covenanted,

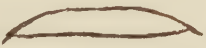
> That as in matters that concern the gathering and ordering a church, so also in all public offices which concern civil order, as choyce of magistrates and officers, making and repealing laws, dividing allotments of inheritance, and all things of a like nature they would all of them be ordered by the Rules which the Scriptures do hold forth.

The settlers made their purchase of the land of Quinnipiack, of Momauguin, the sachem, on the 24th of November, 1638. Whether Momauguin was the true sachem of those parts is perhaps a controvertible question ; however, he was acknowledged such by the English. The articles of agreement are to this effect :

That Momauguin is the sole sachem of Quinnipiack, and had absolute power to aliene and dispose of the same, that in consequence of the protection he had tasted, by the English from the Pequots and Mohawks, he yielded up all his right, title, and interest to all the lands, rivers, ponds, and trees, with all the liberties and appurtenances belonging to the same, to Theophilus Eaton, John Davenport, and others, their heirs and assigns forever. He covenanted, that neither he nor his Indians would terrify nor disturb the English, nor injure them in any of their interests; but that in every respect, they

would keep true faith with them. The English covenanted to protect Momauguin and his Indians, when unreasonably assaulted and terrified by either of the other Indians; and that they should always have a sufficient quantity of land to plant on, upon the east side of the harbor, between that and Saybrook fort. They also covenanted, that, by way of free and thankful retribution, they gave unto the said sachem, and his council and company, 12 coats of English cloth, 12 alchymy spoons, 12 hatchets, 12 hoes, 2 dozen of knives, 12 porringers, and 4 cases of French knives and scissors.

This agreement was signed by Momauguin and council, on the one part, and Theophilus Eaton and John Davenport, on the other. Thomas Stanton, who was the interpreter, declared in the presence of God, that he had faithfully acquainted the Indians with the said articles, and returned their answers. The following are the signatures of the Indians, as they stand on record:

MOMAUGUIN, his  mark.

SUGCOGISIN, his mark.

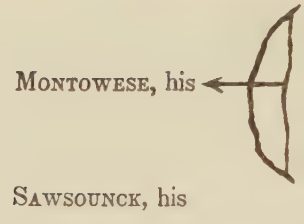
QUOSAQUASH, his mark.

CARROUGHOOD, his mark.

WOOSAURUCK, his mark.

SHAUMPISHUH, her mark.
Squaw sachem, sister of Momauguin.

In December following, they made another purchase of a large tract, which lay principally north of the former, of Montowese, son of the great sachem of Mattabeseck, (Middletown.) This tract was ten miles in breadth from north to south, and thirteen in width. It extended eight miles east of the river Quinnipiack, and five miles west of it towards Hudson's River. In consideration, the English gave 13 coats, and the Indians were allowed ground to plant, and liberty to hunt within the lands. The annexed is a copy of the signatures of the Indians:



These purchases comprehended all the lands within the ancient limits of the old towns of New Haven, Branford, and Wallingford, and now form the whole, or principal parts of the towns of East Haven, North Haven, Hamden, Cheshire, Meriden, North Branford, Bethany, Woodbridge, and Orange.

The free planters of Quinnipiack convened in a large barn of Mr. Newman's, on the 4th of June, and in a formal and very solemn manner, proceeded to lay the foundations of their civil and religious polity. Mr. Davenport introduced the business by a sermon from the words of Solomon: "*Wisdom hath builded her house, she hath hewn out her seven pillars.*" He proceeded to show that the church, *the house of God*, should be formed of seven pillars or principal brethren, to whom all other members of the church should be gathered. This notion appears to have been followed only by Milford and Guilford, in the formation of churches. The following is the account of this event, copied from the first book of New Haven records, and is a curiosity in the history of civil government:

The 4th day of the 4th moneth, called June, 1639, all the free planters assembled together in a general meetinge, to consult about settling civil government according to God, and about the nomination of persons that may be found by consent of all fittest in all respects for the foundation work of a Church which was intended to be gathered in Quinnipiack. After sollemne invocation of the name of God in prayer, for the presence and help of his spirit and grace in these weighty businesses, they were reminded of the business whereabout they met, (viz.) for the establishment of such civil order as might be most pleasing unto God, and for the chusing the fittest men for the foundation work of a church to be gathered. For the better enabling them to discerne the minde of God, and to agree accordingly concerning the establishment of civil order, Mr. John Davenport propounded divers queries to them, publickly praying them to consider seriously in the presence and feare of God the weight of the business they met about, and not to be rash or sleight in giving their votes to things they understood not, but to digest fully and thoroughly what should be propounded unto them,

and without respect to men, as they should be satisfied and perswaded in their own minds to give their answers in such sort as they would be willing they should stand upon record for posterity.

This being earnestly expressed by Mr. Davenport, Mr. Robert Newman was entreated to write in charracters and to read distinctly and audibly in the hearing of all the people, what was propounded and accorded on, that it might appear that all consented to matters propounded according to words written by him.

Quære 1. Whether the Scriptures doe holde fourth a perfect rule for the direction and government of all men in all duteyes which they are to perform to God and men as well in the government of famylyes and commonwealths as in matters of the church?

This was assented unto by all, no man dissenting, as was expressed by holding up hands. Afterwards it was read over to them, that they might see in what wordes their vote was expressed: they againe expressed their consent thereto by holding up their hands, no man dissenting.

Quære 2. Whereas there was a covenant sollemnely made by the whole assembly of free planters of this plantation, the first day of extraordinary humiliation that we had after we came together, that as in matters that concern the gathering and ordering of a church, so likewise in all publique offices, which concern civil order, as choyce of magistrates and officers, making and repealing of laws, divideing allotments of inheritances, and all things of like nature we would all of us be ordered by those rules which the scripture holds forth to us. This covenant was called a plantation covenant to distinguish it from a church covenant, which could not at that time be made, a church not being then gathered, but was deferred till a church might be gathered according to God. It was demanded whether all the free planters doe holde themselves bound by that covenant in all business of that nature which are expressed in the covenant, to submit themselves to be ordered by the rules which are held forth in the scripture.

This also was assented unto by all, and no man gainsaied it, and they did testify the same by holding up their handes, both when it was first propounded, and afterwards confirmed the same by holding up their hands when it was read unto them in publique. John Clark being absent when the covenant was made doth now manifest his consent to it. Also Richard Beach, Andrew Low, Goodman Bamster, Arthur Halbidge, John Potter, Richard Hill, John Brockett, and John Johnson, these persons being not admitted planters when the covenant was made doth now expresse their consent to it.

Quære 3. Those who have desired to be received as free planters, and are settled in the plantation with a purposed resolution and desire that they may be admitted into church fellowship, according to Christ, as soon as God shall fitt them thereunto, were desired to expresse it by holding up of hands, accordingly all did express this to be their desire and purpose, by holding up their hands twice, (viz.) both at the proposal of it, and after when these written words were read unto them.

Quære 4. All the free planters were called upon to express whether they held themselves bound to establish such civil order as might best conduce to the securing the purity and peace of the

ordinances to themselves and their posterity according to God. In answer hereunto they expressed by holding up their hands twice as before. That they helde themselves bound to establish such civil order as might best conduce to the ends aforesaid.

Then Mr. Davenport declared unto them by the scriptures what kind of persons might best be trusted with matters of government, and by sundry arguments from scripture proved that such as were describ:d, Ex. 18. 1. Deut. 1. 13. with Deut. 19. 15. and 1 Cor. 1 to 7, ought to be entrusted by them, seeing they were free to cast themselves into that mould and forme of commonwealth which appeareth best for them in reference to the secureing the pure and peaceable enjoyment of all Christ his ordinonces in the church according to God, whereunto they have bound themselves as hath been acknowledged. Having said this he sat down, praying the company freely to consider whether they would have it voted at this time or not. After some space of silence Mr. Theophilus Eaton answered it might be voted, and some others also spake to the same purpose, none at all opposing it. Then it was propounded to vote.

Quære 5. Whether free Burgesses shall be chosen out of Church members, they that are in the foundation work of the church being actually free Burgesses, and to chuse to themselves out of the like estate of church fellowship, and the power of chusing magistrates and officers from among themselves and the power of making and repealing laws according to the word, and the dividing of inheritances, and the deciding differences that may arise, and all the businesses of like nature are to be transacted by those free burgesses.

This (viz. Quære 5.) was put to vote, and agreed unto by the lifting up of hands twice, as in the former cases it was done. Then one man stood up after the vote was past,* and expressing his dissenting from the rest, in that yet granting, 1. That magistrates should be men fearing God. 2. That the Church is the company whence ordinarily such men may be expected. 3. That they that chuse them ought to be men fearing God, onelye at this he stucke, That free planters ought not to give the power out of their hands.

Another stood up and answered that in this case nothing was done but with their consent. The former answered that all the free planters ought to resume this power into their own hands again if things were not orderly carried. Mr. Theophilus Eaton answered that in all places they chuse committees. In like manner the companys of London chuse the liverys by whom the publique magistrates are chosen. In this the rest are not wronged: because they expect to be of the livery themselves, and to have the same power. Some others intreated the former to give his arguments and reasons whereupon he dissented. He refused to doe it, and said they might not rationally demaund it, seeing he let the vote pass on freely, and did not speak till after it was past, because he would not hinder what they agreed upon. Then Mr. Davenport, after a short relation of some former passages between them two about this question, prayed the company that nothing might be concluded by them in this weighty question but what themselves were persuaded to be agreeing with the minde of God, and they had heard what had been

* Samuel Eaton.

sayd since the vote, intreated them agayne to consider of it and agayne to put it to vote as before. Agayne all of them, by holding up their hands, did show their consent as before. And some of them professed, that whereas they did waver before they came to the assembly, they were now fully convinced, that it is the minde of God. One of them said that in the morning before he came, reading Deuteronomy 17. 15. he was convinced at home. Another said that he came doubting to the assembly, but he blessed God, by what had beene said he was now fully satisfied that the choyce of burgesses out of Church members and to entrust these with the power before spoken of, is according to the minde of God revealed in the scripture. All having spoken their apprehensions, it was agreed upon, and Mr. Robert Newman was desired to write it as an order whereunto every one that hereafter should be admitted here as planters should submit, and testify the same by subscribing their names to the order, namely,

That Church Members only shall be free Burgesses, and that they only shall chuse magistrates and officers among themselves, to have the power of transacting all publique civil affairs of this plantation, of making and repealing laws, divideing of inheritances, deciding of differences that may arise, and doing all things or business of like nature.

This being settled as a fundamental article concerning civil government, Mr. Davenport propounded and proposed some things to consideration aboute the gatheringe of a Church. And to prevent the blemishing of the first beginnings of the work, He advised that the names of such as were to be admitted might be publiquely propounded, to the end that they who were most approved might be chosen; for the town being cast into several private meetings wherein they that dwelt nearest together gave their accounts one to another of God's gracious work upon them, and prayed together, and conferred to their mutual edification, sundry of them had knowledge one of another, and in every meeting some one was more approved of all than any other.—For this reason, and to prevent scandalls, the whole company was intreated to consider whom they found fittest to nominate for this worke.

Quære 6. Whether are you all willing and do agree in this, that twelve men be chosen, that their fitness for the foundation work may be tried, however there may be more named, yet it may be in their power who are chosen to reduce them to twelve, and it be in the power of those twelve to chuse out of themselves 7, that shall be most approved of, the major parte to begin the church.

This was agreed upon by consent of all, as was expressed by holding up of hands, and that so many as should be thought fit for the foundation work of a church shall be propounded by the plantation and written down, and passe without exception, unlesse they had given public scandal or offence, yet so as in case of publique scandall and offence, every one should have liberty to propound their exceptions at that time publiquely against any man that should be nominated when all the names should be writ down, but if the offence were private, that men's names might be tendered, so many as were offended, were entreated to deal with the offender privately. And if he gave not satisfaction, to bring the matter to the twelve that

they might consider it of impartially and in the feare of God. The names of the persons named and agreed upon were Theophilus Eaton, John Davenport, Robert Newman, Matthew Gilbert, Richard Malbon, Nathaniel Turner, Ezekiel Chevers, Thomas Fugill, John Punderson, William Andrews and Jeremiah Dixon. No exception was brought against any of these in public, except one about taking an excessive rate for meal that he had sold to one of the Poquonnock in his neede, which he confessed with grief, and declared that having been smitten in heart, and troubled in his conscience, he offered such a part of the price back again, with confession of his sin to the party, as he thought himself bound to do. And it being feared that the report of the sin was heard further than the report of his satisfaction, a course was concluded on to make the satisfaction, to as many as heard of the sin. It was also agreed upon at the said meetinge, that if the persons above named did find themselves straitened in the number of fit men for the 7, that it should be free for them to take into tryal of fitnesse such other as they should think meete. Provided that it should be signified to the town upon the Lord's day who they so take in that every man may be satisfied of them, according to the course formerly taken.

The foregoing was subscribed to at the time by 63, and soon after by 48 more.

Mr. Prudden's company remained in New Haven the first year, and Mr. Whitfield and followers, who settled in Guilford, had arrrived, and they were combined in the "fundamental agreement."

After a proper term of trial, Theophilus Eaton, Esq., Mr. John Davenport, Robert Newman, Matthew Gilbert, Thomas Fugill, John Punderson, and Jeremiah Dixon, were chosen for the seven pillars of the church.

On the 22d of August, 1639, the church appears to have been organized, or the members added to the pillars. The churches of Milford and Guilford were organized on the same occasion, and removed soon after.

The first settlers of New Haven were Millenarians, i. e., they were believers that the second coming of Christ will precede the millenium, and that there will be a literal resurrection of the saints who will reign with Christ on earth a thousand years. This appears to have been a prevalent belief in New England; even as late as the great earthquake in 1727, many Christians were looking for and expecting "the second coming." It is said the New Haven people went still further, and flattered themselves that they were founding Christ's millenial kingdom, which was to extend from sea to sea, and that *their city* would be the seat of the empire, and that Christ would come in person, and live with *them* a thousand years.

But, notwithstanding, it does not appear from the early records that they ever made him a grant of a building lot on which to erect his *palace.*

The first general election or court, as it was termed, was held on the 25th of October, 1639, consisting only of the "*seven pillars.*" After "*solemn prayer,*" they proceeded to form the body of freemen, and to elect their civil officers. Their manner was truly singular and curious. In the first place, all former trusts for managing the affairs of the plantation was declared to cease, and to be entirely abrogated; then all those who had been admitted to the church after the gathering of it in the choice of the seven pillars, and all the members of the other approved churches who desired it and offered themselves, were admitted members of the court. A solemn charge was then given them individually, of the same import as the "freeman's charge," (page 29.) Mr. Davenport then expounded several scriptures to them, describing the character of civil magistrates given in the *sacred oracles.* This was probably the precedent for election sermons. To this succeeded the election of officers. Theophilus Eaton, Esq., was chosen governor, Mr. Robert Newman, Mr. Matthew Gilbert, Mr. Nathaniel Turner, and Mr. Thomas Fugill, were chosen magistrates. Mr. Fugill was also chosen secretary, and Robert Seely marshall. Mr. Davenport then gave Governor Eaton a charge from Deut. i. 16, 17: "And I charged your judges at that time, saying: Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment, but ye shall judge the small as well as the great. Ye shall not be afraid of the face of man, for the judgment is GOD'S; and the cause that is too hard for you, bring it unto me and I will hear it."

It was "ordered by this court that whosoever should afterward be received free planters, should subscribe the fundamental articles and receive the ffreeman's charge."

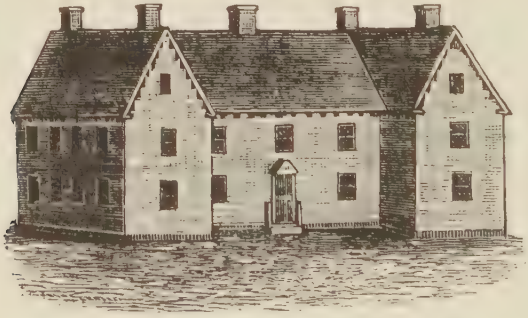
It was also "ordered, that there should be a Generall Court of Election annually in the plantation on the last week of October, in which the officers of the colony were to be chosen."

It was again "ordered, that the word of GOD should be the only rule for ordering the affayres of government in the Commonwealth."

This was the first organization of civil government in the colony of New Haven. The proceedings were very formal, but were remarkable for their simplicity, no laws being enacted but the few resolutions which have been noticed. But as the colony enlarged, and other towns came under their government, the general court changed its form ; laws were enacted, the civil polity improved, and a judicial system established, as the nature of affairs, and the circumstances of the jurisdiction, required.

At a general court, in 1640, it was decreed that the plantation at Quinnipiack should be called New Haven.

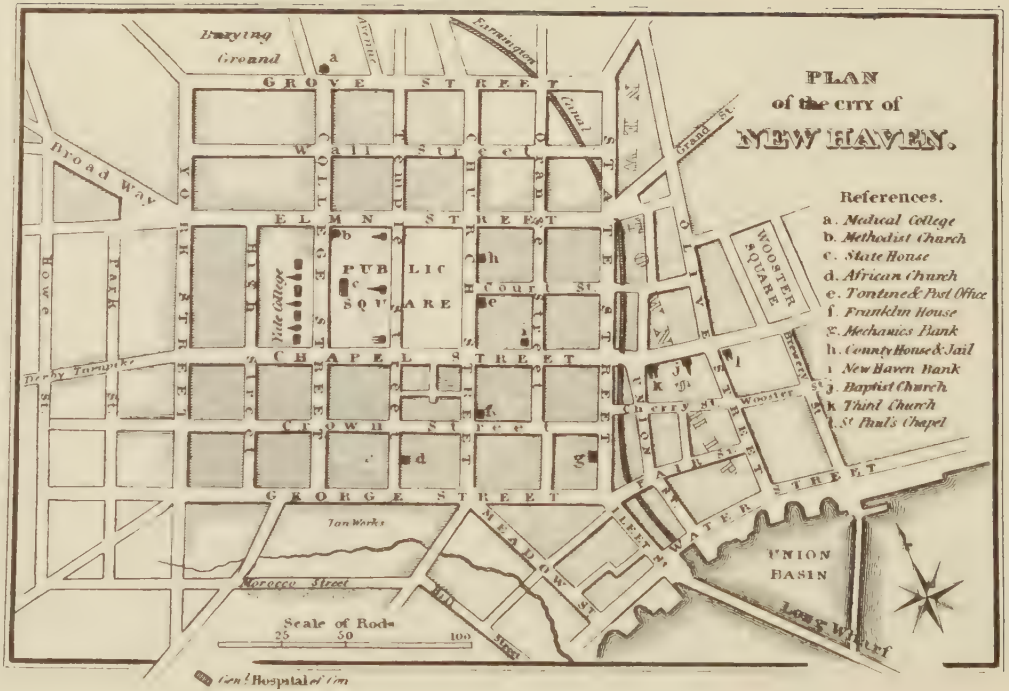
The New Haven adventurers were the most opulent company which had come into New England. Mr. Eaton and Mr. Hopkins* had been eminent merchants in London, and they and others, intending to follow the same pursuits, designed New Haven for a great commercial city. They accordingly laid it out on a regular plan, the streets crossing at right angles, and divided it into nine squares. The center one they reserved for a public green, the others were laid out into house lots. The planters at first built on George street and the hill opposite, (between which, small vessels then could pass, in a creek which has long since been filled up,) but most of them removed their habitations to the "squares." Gov.



Southwest view of Governor Eaton's house.

Eaton built his house on the spot which is now the north corner of Elm and Orange streets. It was built in the form of a capital E, was large and lofty, and had 21 fire places. Mr. Davenport had his house on the west side of Elm street, near State street—built in the form of a cross; with the chimney in

* Mr. Hopkins afterwards removed to Hartford, Conn.


PLAN
of the city of
NEW HAVEN.
References.
a. Medical College
b. Methodist Church
c. State House
d. African Church
e. Tontine & Post Office
f. Franklin House
g. Mechanics Bank
h. County House & Jail
i. New Haven Bank
j. Baptist Church
k. Third Church
l. St Paul's Chapel
Burying Ground
GROVE STREET
Canal
Wall Street
Broad Way
ELM STREET
PUBLIC SQUARE
Court St
CHAPEL STREET
Crown Street
GEORGE STREET
Tan Works
Morocco Street
MEADOW ST
Water St
UNION BASIN
Long Wharf
WOOSTER SQUARE
Grand St
Scale of Rods
25 50 100
Gen! Hospital

the center. The common houses at first were small, of one story, with sharp roofs, and heavy stone chimneys and small diamond windows.

At a court holden 3d of November, 1639, it was

Ordered that Mr. Eaton, Mr. Davenport, Robert Newman, Matthew Gilbert, Capt. Turner, and Thomas Fugill should henceforward have the disposing of all the house lotts (yet undisposed of) about this towne to such persons as they shall judge meete for the good of the plantation, and that none shall come to dwell as planters here without their consent and allowance, whether they come in by purchase or otherwise.

By this order it appears that no man might settle in their plantation, though possessed of ample wealth, without special permission. They considered the town to be their own, and that they had the right to prescribe the terms of admission to all noviciates. However illiberal the order may appear to the present democracy, it was doubtless intended to prevent the degeneracy of their "*holy church and state*" institutions.

At the same court it was

Ordered that a meeting house shall be built forthwith, fifty foote square; and that the carpenters shall fall timber where they can find it, till allotment be laid out, and men know their own proprietyes.

Until this house was finished, according to tradition, they held their *meetings* at "Mr. Newman's barn."

The first order on record concerning the military was made also at this court.

It is ordered that every one thatt beares armes shall be compleatly furnished with armes, (viz.) a muskett, a sword, bandaliers, a rest, a pound of powder, 20 bullets fitted to the muskett, or 4 pounds of pistoll shott, or swan shott at least, and be ready to show them in the markett place upon Monday the 6th of this moneth, before Capt. Turner and Lieutenant Seely under the penalty of 20s. fine for every default or absence.

The planters fenced as a common field "the neck," as they termed it, which is the present site of the new township, concerning which is recorded the following:

A Generall Court 4th of January 1639-40.

It is agreed by the towne and accordingly ordered by the Courte that the Neck shall be planted or sown for the term of seven years, and that John Brockett shall goe about laying it out, for which, and all differences betwixt party and party about ground formerly broke up and planted by English there, shall be arbitrated by indifferent men, which shall be chosen to that end.

It is ordered that some speedy course shall be taken to keep hogs out of the neck.

It is ordered that a convenient way to the Hay place be left open for the towne.

It is ordered that no cattell belonging to this town shall go with out a keeper after the first of May next.

The first cattle brought into the plantation appear by record to have been imported from Massachusetts by Edmond Tapp.

The following is a list of the planters, the persons numbered in their families, with an estimate of their estates, in 1643.

It was ordered that every Planter should give in the names of the heads or persons in his family, wherein his wife together with himself and children were only reckoned with an estimate of his Estate, according to which he will pay his proportion in all Rates and Public Charges from time to time to be assessed for civil uses, and expect Lands in all divisions which shall generally be made to the Planters.

Names of the Planters.	Persons Numbered.	Estates.
Mr. Theophilus Eaton,	6	£3,000
Mr. Samuel Eaton,	2	800
David Yale,	1	300
William Touttle,	7	450
Ezekiel Cheevers,	3	20
Captaine Turner,	7	800
Richard Perry,	3	260
Mr. Davenport,	3	1,000
Richard Malbon,	7	500
Thomas Nash,	7	110
John Benham,	5	70
Thomas Kimberly,	7	12
Joh. Chapman,	2	300
Matthew Gilbert,	2	600
Jasper Craine,	3	480
Mr. Roe,	6	1,000
An Elder,	4	500
George Lamberton,	6	1,000
William Wilkes,	2	150
Thomas Jeffrey,	2	100
Robert Ceely,	4	179
Nicholas Elsey,	2	30
Jonathan Budd,	6	450
Richard Hull,	4	19
William Preston,	10	40
Benjamin Ffenne,	2	80
William Jeanes,	5	150
Joh. Brockett,	1	15
Roger Allen,	1	40
Mr. Hickocks,	6	1,000
Mr. Mansfield,	4	400
Thomas Gregson,	6	600
Stephen Goodyear,	9	1,000
William Harskins,	2	1,000
Jeremiah Whitnell,	2	50
Samuel Bayley,	1	250
Thomas Buckingham,	4	60
Richard Miles,	7	400
Thomas Welch,	1	250
Nath. Axtell,	1	500
Henry Stonell,	1	300
William Fowler,	3	800
Peter Preden,	4	500
James Preden,	3	10
Edmond Tapp,	7	800
Widow Baldwin,	5	800
An Elder,	6	500
Richard Platt,	4	200
Zachariah Whitman,	2	800
Thomas Osborne,	6	300
Henry Rudderforde,	2	100
Thomas Trowbridge,	5	500
Widow Potter,	2	30
Joh. Potter,	4	25
Samuel Whitehead,	2	60
Joh. Clark,	3	240
Luke Atkinson,	4	50
Arthur Halbridge,	4	20
Edward Bamster,	3	10
William Peck,	4	12
Joh. Mosse,	3	10
Joh. Charles,	4	50
Richard Beach,	1	20
Timothy Fforde,	2	10
Peter Browne,	3	30
Daniell Paule,	1	100

Names of the Planters.	Persons Numbered.	Estates.
Johna. Livermoore,	4	100
Anthony Thompson,	4	150
Joh. Reeder, . .	2	140
Robert Cogswell, .	4	60
Mathi. Hitchcock, .	3	50
Ffrancis Hall, .	3	10
Richard Osborne, .	3	10
William Potter, .	4	40
James Clark, . .	4	50
Edward Patteson, .	1	40
Andrew Hull, .	4	40
William Ives, .	2	25
Georg Smyth, . .	1	50
Widow Sherman, .	2	50
Mathew Moulthrop,		
Thomas James, sen'r.	5	200
Widow Greene, .	3	80
Thomas Yale, .	1	100
Thomas Ffugill, .	2	100
Joh. Ponderson, .	2	180
Joh. Johnson, . .	5	150
Abraham Bell, .	1	10
John Evance, . .	1	500
Mrs. Mayers, . .	2	800
Mrs. Constable, .	3	150
Joshua Atwater, .	2	300
Thomas Ffugill, .	1	400
Edward Wiggleworth,	3	300
Thomas Powell, .	1	100
Henry Browning, .	8	340
Mrs. Higison, . .	8	250
Edward Tench, .	3	400
Jeremiah Dixon, .	1	300
William Thorp, .	3	10
Robert Hill, . .	1	10
Widow Williams, .	2	60
Andrew Low, . .	3	10
Ffr. Newman, .	2	160
Joh. Caffins, . .	2	500
David Atwater, .	1	500
Mr. Lucas, . .	6	400
Mr. Dearmer, . .	1	300
Benjamin Ling, .	2	320
Robert Newman, .	2	700
William Andrews, .	8	150
John Cooper, . .	3	30
Richard Beckley, .	4	20
Mr. Marshall, .	5	1,000
Mrs. Eldred, . .	5	1,000
Ffran. Brewster, .	9	1,000
Mark Pearce, . .	2	150
Jarvis Boykin, .	2	40
James Russell, .	2	20
George Warde, .	6	10
Lawrence Ward, .	2	30
Moses Wheeler, .	2	58
Total,	419	36,126

About 1640, a number of small colonies went from New Haven. In that year, Robert Feaks and Daniel Patrick bought Greenwich. The purchase was made in behalf of New Haven, but through the intrigue of the Dutch governor and the treachery of the purchasers, the first inhabitants revolted to the Dutch. They were incorporated and vested with town privileges by Peter Stuyvesant, governor of New Netherlands. The inhabitants were driven off by the Indians in their war with the Dutch, in 1643, but returned as soon as they could do so with safety. In 1656 complaints were made to the court at New Haven, by Stamford, that the inhabitants were under little government, and conducted themselves in a lawless manner. "They admitted of drunkenness among themselves and among the Indians, by reason of which damage was done to themselves and to the towns in the vicinity, and the public peace was disturbed. They received children and servants who fled from the cor-

rection of their parents and masters, and unlawfully joined persons in wedlock, and other misdemeanors."

Upon this the general court asserted their right to Greenwich, and ordered the inhabitants to submit to their jurisdiction. But they continued much in the same state, and sent a letter to the court denying their jurisdiction, and refusing any subjection to the colony unless they should be compelled to it by the parliament. The court therefore resolved, that unless they should appear before the court, and make their submission by the 25th of June, Richard Crabb and others, who are the most stubborn among them, should be arrested and punished according to law. They, therefore, sometime after, subjected their persons and estates to New Haven. They made no great progress in settlement until after Connecticut obtained the charter, and they were taken under the protection of the government. About that time Mr. Jeremiah Peck, a native of Milford, settled in Greenwich, as a pastor of the church, upon which the place received an accession of planters from Milford, and was soon in a prosperous condition.

Another large purchase, sufficient for a number of plantations, was made by Capt. Turner, agent for New Haven, on both sides of the Delaware river. This purchase was made with a view to trade, and for the settlement of churches on the plan of Davenport and Eaton. New Haven built trading houses upon the lands, and sent nearly fifty families to make settlements upon them. The settlements were made under the jurisdiction of New Haven, and in close combination with that colony, in all "the *fundamental articles*."

Soon after the plantations were begun, the Dutch laid claim to the lands purchased by New Haven, and succeeded in breaking up the settlements. Governor Kieft, of Manhadoes, sent an armed force, who seized the goods and burnt the trading-houses, took the company's vessel, and kept a number of the planters prisoners. They made an attempt upon the life of Mr. Lamberton, a principal gentleman of New Haven, one of the traders, and tried him for treason; but finding no evidence against him, they arbitrarily imposed a fine upon him for trading in the territories to which they laid claim. The damages done to New Haven at Delaware, were estimated at over a thousand pounds sterling. Some of the planters returned to New Haven, and those who remained submitted to the Dutch.

The same year New Haven also purchased and settled Southhold, on Long Island, a general account of which will be found in its proper place.

New Haven people having been unsuccessful in trade, and sustained great losses, particularly at Delaware, and their large estates which they brought from England rapidly declining, in about 1645 they made a vigorous attempt to repair their former losses. Combining their money and labors they built a ship at Rhode Island, of 150 tons, and freighted her for England with the best part of their commercial estates. Mr. Gregson, Capt. Turner, Mr. Lamberton, and other of their principal men, embarked and sailed from New Haven, in January, 1647. They were obliged to cut through the ice to get out of the harbor. The ship foundered at sea, and was never heard of after she sailed.

According to the belief of the inhabitants of that period, this ship was seen in the air after she was lost. The following account is taken, as it is found, from Mather's Magnalia. Mather hearing of the circumstances, wrote to his friend, the Rev. Mr. Pierpont, for information, and received from him the following answer:

Reverend and Dear Sir,

In compliance with your desires, I now give you the relation of that *apparition* of a *ship in the air*, which I have received from the most credible, judicious, and curious surviving observers of it.

In the year 1647, besides much other lading, a far more rich treasure of passengers, (five or six of which were persons of chief note and worth in New Haven) put themselves on board a new ship, built at Rhode Island, of about 150 tuns, but so walty, that the master (Lamberton) often said that she would prove their grave. In the month of January, cutting their way through much ice, on which they were accompanied with the Rev. Mr. Davenport, besides many other friends, with many fears, as well as prayers and tears, they set sail. Mr. Davenport in prayer with an observable emphasis, used these words, *Lord, if it be thy pleasure to bury these our friends in the bottom of the sea, they are thine; save them!* The spring following, no tidings of these friends arrived with the ships from England: New Haven's heart began to fail her: this put the godly people on much prayer, both publick and private, *that the Lord would* (*if it was his pleasure*) *let them hear what he had done with their dear friends, and prepare them with a suitable submission to his Holy Will.* In June next ensuing, a great thunder-storm arose out of the northwest; after which (the hemisphere being serene) about an hour before sunset a Ship with like dimensions with the aforesaid, with her canvass and colors abroad (though the wind northernly) appeared in the air coming up from our harbour's mouth, which lyes southward from the town, seemingly with her

sails filled under a fresh gale, holding her course north, and continuing under observation, sailing against the wind for the space of half an hour.

Many were drawn to behold this great work of God; yea, the very children cried out, *There's a brave ship!* At length, crouding up as far as there is usually water sufficient for such a vesel, and so near some of the spectators, as that they imagined a man might hurl a stone on board her, her main-top seemed to be blown off, but left hanging in the shrouds; then her missen-top; then all her masting seemed blown away by the board: quickly after the hulk brought unto a careen, she overset, and so vanished into a smoaky cloud, which in some time dissipated, leaving, as every where else, a clear air. The admiring spectators could distinguish the several colors of each part, the principal rigging, and such proportions, as caused not only the generality of persons to say, *This was the mould of their ship, and thus was her tragick end:* but Mr. Davenport also in publick declared to this effect: *That God had condescended, for the quieting of their afflicted spirits, this extraordinary account of his sovereign disposal of those for whom so many fervent prayers were made continually.*

Thus I am, Sir,
Your humble servant,
JAMES PIERPONT.

The loss of their ship, with the former losses they had sustained, made the colonists despair of bettering their condition by trade, and thinking themselves but poorly calculated to engage in agricultural pursuits, they formed the design of quitting the country, and with such views made treaties for the city of Galloway, in Ireland, where they intended to have settled and form a small province by themselves. But being disappointed in their design, they engaged in agricultural and pastural pursuits as the last resort, and made substantial farmers, and flourished no less than the adjoining colonies.

Three of the judges of King Charles I., Whalley, Goffe, and Dixwell, commonly called the regicides, for a time abode in New Haven. Soon after the restoration of monarchy in England, many of the judges who had condemned King Charles I. to death, were apprehended, condemned, and executed. The three above mentioned made their escape to New England.

Edward Whalley was descended from an ancient family, and was a relative of Oliver Cromwell. He was a major-general under the commonwealth, and had distinguished himself in many sieges and battles. Cromwell confided so much in him that he committed the person of the king to his care, after he was deprived of his liberty. William Goffe, Esq. was son of Stephen Goffe, a minister of Stemmer, in Sussex. He was also an officer in the parliamentary army, of

the rank of general. He was Whalley's son-in-law, having married a daughter of Whalley's. They were both members of Cromwell's house of lords. Col. John Dixwell was born in the county of Kent. He was a gentleman in easy circumstances, being possessed of a manor and other estates in England. Engaging in the civil wars he was an officer under the protectorate, and a member of parliament for the county of Kent, in 1654. At the restoration he abdicated his country, in 1660; but when he first came to New England is unknown. The first notice we have of him is in Goffe's journal, while the judges were in Hadley, wherein it is entered, that Col. Dixwell came to them there, February 10, 1664–5; but ever after they called him Mr. Davids,—and afterwards he went by the name of James Davids, Esq. till his death.

The two judges, Goffe and Whalley, arrived at Boston from England, the 27th of July, 1660, and took up their residence in Cambridge; but finding it unsafe to remain any longer, they left that place and arrived at New Haven the 7th of March, 1661. They were well treated by the minister and magistrates, and for some days thought themselves entirely out of danger. But the news of the king's proclamation being brought to New Haven, they were obliged to abscond. The 27th of March, they returned, and lay concealed in the house of Mr. Davenport, the minister, until the 30th of April. Mr. Davenport was threatened with being called to an account, for concealing and comforting traitors; but the judges, who had before removed from Mr. D's house, upon intimation of his danger, generously resolved to deliver themselves up to the authorities of New Haven. They accordingly let the deputy-governor, Mr. Leete, know where they were; but he took no measures to secure them; and the next day, some of their friends came to them and advised them not to surrender. Having publicly shown themselves at New Haven, they had cleared Mr. Davenport from the suspicion of concealing them; after which, they returned to their cave, which still goes by the name of the *Judges' Cave*. It is situated on the top of West Rock, about half or three quarters of a mile from the southern extremity. It is a place well chosen for observing any approach to the mountain; likewise, any vessel coming into the harbor, can from this rock be easily seen. The cave is formed on a base of perhaps forty feet square, by huge broad pillars of stone, fifteen or

twenty feet high, standing erect and elevated above the surrounding superfices of the mountain, surrounded with trees which conceal it from observation. The apertures being closed with branches of trees, or otherwise, a well covered and convenient lodgment might be formed, as these rocks being contiguous at the top, furnished space below large enough to contain bedding and two or three persons. Mr. Richard Sperry, who lived on the west side of the rock, about a mile from this cave, supplied them daily with food, sometimes carrying it himself, and at other times sending it by his boys tied up in a cloth, with directions to leave it on a certain stump, from which the judges would take it.

The incident which caused them to leave the cave was this: the mountain being a haunt for wild animals, one night as the judges lay in bed, a panther or catamount putting his head into the aperture of the cave, blazed his eye-balls in such a frightful manner upon them as greatly terrified them. One of them took to his heels and fled down to Sperry's house for safety. Considering this situation too dangerous to remain any longer, they quitted it.

Another place of their abode, in the vicinity of New Haven, was at a spot called *The Lodge*. It was situated at a spring, in a valley, about three miles west, or a little northwest from the last mentioned residence. North of it was an eminence, called the *Fort*, to this day, from which there was a full view of the harbor, to the southeast, seven miles off. There were several other places, on and about the West Rock, which were used by them for places of concealment. The two mentioned were their principal places, however. After living at these places for near six months, on the 20th of August, 1661, they took up their abode in Milford, where they were secreted for more than two years, until they removed to Hadley, Mass.

On the 13th of October, 1664, they left New Haven, and arrived at Hadley the latter part of the same month. During their abode at Hadley, the famous Indian war, called "*King Philip's War*," took place. The pious congregation of Hadley were observing a fast on the occasion of this war; and being at public worship in the meeting house, September 1st, 1675, were suddenly surrounded by a body of Indians. It was customary in the frontier towns, and even at New Haven, in these Indian wars, for a select number of the congregation to go armed to public worship. It was so at Hadley, at this time. The people immediately took to their arms, but were

thrown into great confusion. Had Hadley been taken, the discovery of the judges would have been unavoidable. Suddenly, and in the midst of the people, there appeared a man of very venerable aspect, and different from the inhabitants in his apparel, who took the command, arranged and ordered them in the best military manner. Under his direction, they repelled and routed the enemy, and thereby saved the town. He immediately vanished, and the inhabitants could account for the phenomenon in no other way, but by considering that person as an angel sent of God upon that special occasion for their deliverance; and for some time after, said and believed, that they had been saved by an angel. Nor did they know otherwise, till fifteen or twenty years after, when at length it became known at Hadley, that the two judges had been secreted there. The angel was Goffe, for Whalley was superannuated in 1675. The last account of Goffe is from a letter dated "*Ebenezer*," (the name they gave their several places of abode,) April 2, 1679. Whalley had been dead some time before. The tradition at Hadley is, that they were buried in the minister's cellar, and it is generally supposed that their bodies were afterwards secretly conveyed to New Haven, and placed near Dixwell's. The supposition is strongly confirmed by three stones yet remaining in the old burying ground, at New Haven, in the rear of the center church, which are marked E. W., 1678, for Whalley, M. G., . . 80, for Goffe, and J. D., Esq., 1688[9], for Dixwell.

Colonel John Dixwell came from Hadley to New Haven before the year 1672, and was known here by the name of James Davids. During the seventeen years or more in which he lived in New Haven, nothing extraordinary occurred concerning him.

Colonel Dixwell carried on no secular business, but employed his time in reading and walking into the neighboring groves and woods adjacent to his house. Mr. Pierpont had a large library, from which, as well as from his own collection, he could be supplied with a variety of books. He often spent his evenings at Mr. Pierpont's, and when they were by themselves, retired to his study, where they indulged themselves with great familiarity and humor, had free and unrestrained conversation, upon all matters, whether of religion or politics. But when in company, Mr. Pierpont behaved towards Colonel D. with caution and reserve. The colonel spent much of his retirement in reading history, and as a token of his friendship

for Mr. Pierpont, he, in his last will, presented him with Raleigh's History of the World.

After a pilgrimage of twenty-nine years in exile from his native country, and banishment into oblivion from the world, of which seventeen years at least, probably more, were spent in New Haven, by the name of James Davids, Esq., Colonel Dixwell died in this place, March 18, 1688–9.

He and all the other judges lived and died in the firm expectation of a revolution in England. This had actually taken place the November before his death, but the news not having arrived, he died ignorant of it, about a month before the seizure of Sir Edmund Andros, at Boston. At his death, he discovered his true character to the people, and owned the name of John Dixwell, but requested that no monument should be erected at his grave, giving an account of his person, name, and character, alledging as a reason, "lest his enemies might dishonor his ashes"—requesting that only a plain stone might be set up at his grave, inscribed with his initials, J. D., Esq., with his age and time of his death.

Whilst residing in New Haven, he was twice married, and at his death he left a wife and two children. His will was afterwards exhibited, approved, and recorded in the probate office.

The New Haven people paid early attention to the interest of learning, as well as to those of religion and civil polity. Schools were soon established for common education,* and a colony grammar school, to prepare youth for college.†

The project of establishing a *college* was almost coeval with the first settlement. That such is the fact, the following document, copied from the records of Guilford, furnishes decisive evidence.

Att a Generall Court held at Guilford, June 28, A. D. 1652.

Voted, That the matter about a College at New Haven is thought to be too great a charge for us of this jurisdiction to undergo alone: especially considering the unsettled state of New Haven Town; being publicly declared from the deliberate judgment of the most

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* In 1641 a free school was opened and taught by Ezekiel Cheevers, who wrote the Accidence long used in the schools of the colony. Salary 30*l*. He moved to Massachusetts and there died, aged about 90.

† In 1644 it was agreed that each person in the plantation should give a peck of corn or wheat to Cambridge college annually. This was given many years.

SOUTHEAST VIEW OF YALE COLLEGE.—p. 63.

understanding men to be a place of no comfortable subsistence for the present inhabitants there. But if Connecticut do join, the planters are generally willing to bear their just proportions for erecting and maintaining of a college there. However they desire thanks to Mr. Goodyear for his kind proffer to the setting forward of such a work.

But Connecticut, it appears, chose to patronize Massachusetts, for the general court the next year ordered that 20*l.* be paid to the support of a fellowship in Harvard College.

In the year 1654, Mr. Davenport brought forward the institution of a college, to which the town made a donation of land, and Milford gave 100*l.* Gov. Hopkins, who died in London, in 1657, gave 500*l.* sterling to the institution, whereupon the general court erected it into a college for teaching the "three learned languages,—Latin, Greek, and Hebrew," and for "the education of youth in good literature, to fit them for public service in church and commonwealth," and settled 40*l.* a year on the preceptor, or rector, besides the salary from the New Haven school, with 100*l.* for a library. Mr. Davenport had the care of the school for several years, but in 1660 Mr. Jeremiah Peck was established in it, according to the act of the court, and taught the languages and sciences. The convulsions of the times, however, in 1664, and the want of adequate support, caused this college to terminate in a public grammar school, which is yet preserved, and is now kept on the corner of Temple and Crown streets. This school now holds the Hopkins' fund, and the other endowments of the college, and is yet very useful in preparing youth for college.

The people of Massachusetts remonstrated against the early attempts of New Haven and Connecticut to establish a college, observing that the whole population of New England was scarcely sufficient to support one institution of this nature, and that the establishment of a second would in the end be a sacrifice of both, and perhaps their remonstrance had some influence in the failure of Hopkins' College. After this the matter of a college rested till the establishment of Yale College.

Yale College is commonly said to have been founded in the year 1700. In this year, ten of the principal ministers, nominated by a general consent, both of the clergy and the inhabitants of Connecticut, viz.,

The Rev. *James Noyes*, of Stonington,
" " *Israel Chauncey*, of Stratford,
" " *Thomas Buckingham*, of Saybrook,
" " *Abraham Pierson*, of Killingworth,

The Rev. *Samuel Mather*, of Windsor,
" " *Samuel Andrew*, of Milford,
" " *Timothy Woodbridge*, of Hartford,
" " *James Pierpont*, of New Haven,
" " *Noadiah Russell*, of Middletown, and
" " *Joseph Webb*, of Fairfield,

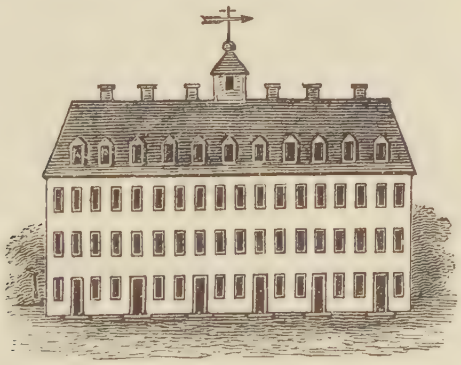
met at New Haven, and formed themselves into a society, which, they determined, should consist of eleven ministers, including a rector, and agreed to found a college in the colony. At their next meeting, which was at Branford, the same year, each of them brought a number of books, and, presenting them to the society, said, "*I give these books for the founding a college in this colony.*" Antecedently to this event, the subject had been seriously canvassed by the clergy, particularly Messrs. Pierpont, Andrew, and Russell, of Branford, and by the people at large, during the two preceding years; and had come thus far towards maturity.

In October, 1701, the legislature granted the before named gentlemen a charter, constituting them "trustees of a collegiate school in his majesty's colony of Connecticut;" and invested them with all the powers which were supposed to be necessary for the complete execution of their trust. The following November, they chose one of their number, Mr. Pierson, rector of the school, and determined that it should be fixed, for the present, at Saybrook. In the year 1702, the first commencement was held at Saybrook; at which five young gentlemen received the degree of A. M.

From this time many debates arose concerning the place where the school should finally be established; and continued to agitate the community, until the year 1718. In 1716, a majority of the trustees voted, on the 17th of October, to remove the school to New Haven. Four of their number out of nine, were, however, strongly against it, and the community was equally disunited. The trustees, nevertheless, proceeded to hold the commencement, the following year, at New Haven, and to order a college to be erected. It was accordingly raised in October, 1717, and finished the following year. This building they were enabled to erect by a considerable number of donations, which they had received for this purpose, both within and without the colony. Their principal benefactor, both during this period, and all which have succeeded, was the legislature.

The removal of the college from Saybrook to New Haven produced great excitement in the colony. The feelings raised

in the towns most interested, may be judged of from the circumstances attending the removal of the library. An unsuccessful application having been made for this by some of the trustees, the governor and council convened at Saybrook at their request, in December, 1718, and issued a warrant to the sheriff to go and take the books. When he got to the house where they were kept, he found men collected to resist him; but calling assistance he forcibly entered the house, took them and had them secured by a guard over night. In the morning the carts provided to carry them to New Haven were found broken, and the horses were turned away. New provisions being made, they were conducted out of the town by the major of the county; but some of the bridges on the road were broken up, and when they arrived at New Haven it was discovered, on counting the books, that about 260 were missing. These were disposed of by persons unknown, together with some valuable papers, in the confusion which arose at the taking of the library, and no discovery was made of them afterwards.



View of the first College.

Among the individuals who distinguished themselves by their beneficence to this infant institution, was the Hon. Elihu Yale, Esq., of London. This gentleman was descended of an ancient and respectable family in Wales. His father, Thomas Yale, Esq., came from England with the first colonists of New Haven. In this town his son Elihu was born, April 5th, 1648. He went to England at ten years of age, and to Hindoostan at thirty. In that country he resided about twenty years; was made governor of Madras, and married the widow of

Gov. Hinmers, his predecessor. Having acquired a large fortune, he returned to London, was chosen governor of the East India company, and died at Rexon, July 8th, 1721.

This gentleman sent, in several donations, to the collegiate school, 500*l.* sterling, between 1714 and 1718, and a little before his death, ordered goods to be sent out, to the value of 500*l.* more; but they were never received. In gratitude to this benefactor, the trustees, by a solemn act, named their seminary Yale College; a name which, it is believed, will convey the memory of his beneficence to distant generations.

Seal of Yale College.

The college which was erected at this time, was built of wood, painted blue, one hundred and seventy feet long, twenty-two feet wide, and three stories high; contained near fifty studies, besides the hall, library, and kitchen, and cost about 1000*l.* sterling. It was lighted with diamond glass, which remained till 1739, when it was taken out, and square glass, set in oak sashes, put in. This building stood on the site of the present south college. Before it was erected, the students were scattered in various places; as Milford, Killingworth, Guilford, Saybrook, Wethersfield, &c. Soon afterwards, they all removed to New Haven. From this time the institution began to flourish. The number of students was about 40, and the course of education was pursued with spirit. The benefactions, also, which it received, were increased in number and value.

In the list of its principal benefactors was the Rev. Dr. Berkley, dean of Derry, in Ireland, and afterwards bishop of Cloyne. This highly respectable man came to America in the year 1732, for the purpose of establishing a college in the island of Bermuda. The project failed, however, for want of assitance from England, which was promised him. While he was in America, he became acquainted with the Rev. Mr. Williams, and with the design and circumstances of the seminary. With all these he was so well pleased, that he made a present to it of a farm, which he had purchased at Rhode Island, and after his return to Europe, sent to the library "the finest collection of books that ever came together at one time into America." Jeremiah Dummer, Esq., of Boston, and the Hon. James Fitch, Esq., of Norwich, deserve to be mentioned as distinguished benefactors of the institution. Sir Isaac Newton, Sir Richard Steele, Doctors Burnet, Woodward, Halley, Bently, Kennet, Calamy, Edwards, the Rev. Mr. Henry, and Mr. Whiston, presented their own works to the library. Many other respectable men afterwards made similar presents. In 1745, a new charter, drawn by the Hon. Thomas Fitch, Esq., of Norwalk, afterwards governor, was given to the trustees, in which they were named *the president and fellows of Yale College*. This is the present charter of the institution.

In the year 1750, another college was built, and named *Connecticut Hall*. The building, as originally constructed, was 100 feet long, 40 feet wide, and three stories high, with a cellar under the whole. It was built of brick, and contained thirty-two chambers, and sixty-two studies. This is the only college of that period that now remains, and even this has been essentially altered and enlarged by the addition of a fourth story. It is known in the language of direction now used by the students, as the south middle college. The expense of this building was 1660*l.* sterling. In April, 1761, a chapel was begun, and finished in 1763. This chapel, in modern times has undergone much alteration, and is at this time devoted solely to academic purposes, under the name of the athenæum. In 1782, a brick dining hall was erected, sixty feet in length, and thirty in breadth. This hall has since been converted into a chemical labratory and lecture room, and is now used for these purposes. In April, 1793, the corner stone of the building usually designated as the south college, was laid. This building is of brick, one hundred and four

feet long, thirty-six feet wide, and four stories high, and was completed on the 17th of July, 1794.

The faculty, to whom is committed the government and instruction of the students, consists of a president; a professor of chemistry, mineralogy, and geology; a professor of the Hebrew, Greek, and Latin languages; a professor of mathematics, natural philosophy, and astronomy; a professorship of divinity; a professor of rhetoric and oratory, and eight tutors. The whole course of instruction occupies four years. In each year there are three terms or sessions.

The general library of Yale College consists of about ten thousand volumes, exclusive of pamphlets. The Linonian library consists of three thousand three hundred volumes. The library of the Brothers in Unity comprises three thousand volumes. The Calliopean society, which is comparatively of recent formation, has made a collection of two thousand nine hundred volumes. In addition to the several libraries, there is a collection of books belonging to the Moral society, consisting of five or six hundred volumes. The aggregate of books in the several libraries amount to nearly twenty thousand volumes. The college possesses a handsome mineralogical cabinet; in 1811, Col. George Gibbs deposited in this seminary, two cabinets, one consisting of more than six thousand choice specimens, and the other of about eighteen thousand, the two best collections ever opened in this country. In 1825 this collection was purchased of Col. Gibbs, at a price of twenty thousand dollars; of which sum the officers of Yale College, and the citizens of New Haven, contributed ten thousand dollars, the citizens of New York three thousand dollars, and the alumni of South Carolina seven hundred dollars, and an individual five hundred dollars.

The principal edifices of Yale College face the western boundary of the green, and present an imposing front, including passage ways, of about six hundred feet. The buildings are chiefly constructed of brick, and consist of four spacious edifices, each four stories high, one hundred and four feet by forty, containing thirty-two studies; a chapel for religious worship, and ordinary public exhibitions; a lyceum containing the library and recitation rooms; an athenæum; a chemical labratory; and extensive stone dining hall, containing also in the upper story, apartments for the mineralogical cabinet; a separate dining hall for theological students; a dwelling house for the president; and a large stone building occupied by the

medical department; and the Trumbull gallery, a neat and appropriate building, erected as a repository for the valuable historical and other paintings of Col. Trumbull.

In the cut, the first building with a tower, on the left, is the old chapel or athenæum; that on the right is the new chapel, erected in 1824. The middle building is the lyceum. There are many more trees in the yard, in front of the college buildings, than are represented in the cut, but it was thought advisable not to insert the whole number, as it would much obsure the view of the buildings. The last college building was erected in 1835.

The following is an accurate history of the original church and beginning of the second church, extracted from the town and society's records:

The first meeting house was built the second year after the settlement, at the cost of £500. To defray the expense, the inhabitants laid a rate of 30*s*. on each £100. They valued their property at this time at £34,000. This house stood a few rods east of the present meeting house of the First Society. It was two stories high, had a sharp roof, on the top was a turret, where a sentry was placed to look out for the Indians, and where the drum was beat to call the people together on Sundays, town meetings, &c. This house was built by William Andrews, and was so badly done, that in about ten years it became necessary to shore it up, to keep it from falling. A controversy took place between Andrew and his partner for their fraud, which was settled with some difficulty.

In 1641, the church received an accession from Watertown; the church there being divided, a part removed to enjoy the ministry of Mr. Davenport.

In 1656, the meeting house was so much decayed that there was serious debate whether to repair or build new. It was finally repaired. In June, 1659, it became necessary to take down the turret, and prop the building.

In 1667, Mr. Davenport, then near 70 years of age, received an invitation to settle over a church in Boston. Which invitation he accepted, and with that church he remained until his death, the 5th of March, 1670, in the 73d year of his age. Mr. Davenport was a man of an ambitious, enterprising spirit, and had great influence with his people. His efforts in behalf of the regicides, and the influence he exerted in retarding the union of the colonies of New Haven and Connecticut, are

matters of history. "He is characterized," (says Trumbull,) "as a hard student and universal scholar;" and by the Indians he was called "the big study man." It is said "he was acquainted with great men and great things, and was great himself." His removal to Boston was unhappy—occasioning a division of the church there, and leaving the church here uncomfortable, and for many years without a pastor.

At the time of the organization of the church at New Haven, it was the opinion of the principal minister in New England, that in every church completely organized, there was a pastor, teacher, ruling elders, and deacons. It was the general opinion that the pastor's work consisted chiefly in exhortation; but the teacher's business was to teach, explain, and defend the doctrines of christianity.

Mr. Samuel Eaton, brother of Gov. Eaton, was the first teacher in this society; and on his removal, soon after the settlement, to England, he was succeeded by Mr. Wm. Hook,* who was an eminent man. He returned to London, in 1655, where he was a distinguished preacher until the restoration, when he was silenced for non-conformity. He was succeeded by Mr. Nicholas Street.

After the removal of Mr. Davenport, Mr. Street acted as pastor and teacher, until his death, in 1674. From that time, the society was destitute of a settled minister eleven years, until the settlement of Mr. James Pierpont.

The society continued to repair the old meeting house until September 7th, 1668, when a contract was made with Nathan Andrews, to build a new one for £300, and the materials of the old house.

In 1665, a fine of 6*d.* was imposed on any one bringing a dog to the meeting house.

In 1685, the society succeeded in settling Mr. James Pierpont as their pastor, on a salary of £120, in provision, at the following prices:—winter wheat at 5*s.*, rye 3*s.* 6*d.*, corn 2*s.* 6*d.*, peas 3*s.* 6*d.* the bushel; pork, 3*d.* 1*f.*, and beef 3*d.* the pound.

During his ministry, in 1696–7, the committee were directed to procure a house, to be built of brick or stone, 60 by 60 feet, provided it could be contracted for, at £500. No one proposing to build on these terms, the society directed, in 1698, the building to be enlarged 15 or 20 feet. Mr. Pierpont

* From Taunton, Mass.

continued a useful minister, to the great contentment of his society, to his death, in 1714.

Up to this time, the proceedings of the church were the common concern of the town, and the records of the society are in the same book with the records of the town—the church business appearing, as in truth it was, the business of the town. The separate records of the society commence with the settlement of Mr. James Noyes, in 1715.

Mr. Noyes was settled on a salary of £120, in current money, or in grain and flesh, at fixed prices. In addition to his salary a *bonus* of £200 was voted him to defray the expense incident to his removal and settlement.

In 1718, a tax of one farthing on the pound is recorded to defray the expenses. It seems to have been the practice to lay specific taxes: as a tax for the ministry, a tax for repairs, &c., and these varied from the rate of one farthing to eight pence on the pound. Although these rates seem low, there is reason to believe that our ancestors taxed themselves more liberally and cheerfully for the support of religion, than is now customary. The meeting house was the property of the society, and the seats were generally owned by the society. The liberty to build seats was occasionally granted to individuals. There was almost yearly a formal seating of the members, the women and men having each a separate side of the house. Thus, in the year 1719, it was voted that Mr. John Prout, Sen., and Mr. John Woodward, do sit in the first long seat, &c.; and, on the women's side, that Mrs. Roswell and Mrs. Bishop do sit in the first long seat, &c.

In 1719, by request of the trustees, the students of the collegiate school (Yale College) were permitted to sit in the seats of the front gallery, exclusive of the front seat, on payment of 1*s.* a head on entering the seats, and 2*s.* per annum thereafter. In 1721, five of the scholars were permitted to sit in the front seat. In 1722, a part of the gallery was set apart for twenty years to the use of the students, the trustees of the college paying therefor £30, and keeping the windows and seats above them in repair. In 1726–7, the society had so much increased as to make it necessary to build another range of galleries above the then galleries.

In 1728, it was voted that the constables and grand jurors do their utmost to prevent disorder in going up and down stairs.

In 1730, the minister's salary was raised to £150, and in 1736, to £240.

In 1736–7, the inhabitants of Chestnut Hill, now Woodbridge, were set off as a separate society. For many years, a portion of their taxes had been remitted, in consideration that in the winter, they were unable to attend worship with the society, but employed a minister among themselves.

In 1741, on the 28th of November, a memorial was presented by thirty-eight members, praying to be separated to constitute a new society—they being dissatisfied with the practices, preaching, and opinions of Mr. Noyes. This request was denied. They however separated themselves, and formed a new church. But they still formed a part of the society. In this year, Mr. Chauncey Whittlesey appears to have been employed to assist Mr. Noyes.

In 1742, Mr. Noyes calling together a portion of the society, and excluding others, adopted the Saybrook Platform; a measure which justly gave great offence to those who were excluded. In this year, it was by a vote of the society, agreed that the commencement exercises be held in the meeting house of this society.

The difficulties respecting Mr. Noyes increased and greatly agitated the society. The Noyes' party would not enter into arrangements to divide the society, and the other party would lend no help to carry on the business of the society. The meeting house was getting very old and defective.

In 1740, it was voted to build a new one in ten years; but the dissensions in the society made it difficult to accomplish the object. But finally, the subject having been long delayed because a two thirds vote could not be obtained, a majority applied to the general assembly, in 1753, for leave to build. Whereupon a part of the society petitioned the general assembly to be exempted from a tax for that object. Individuals then proceeded to build a brick meeting house, near the spot where the present house stands.

In 1750, an effort was made to secure the ministerial labors of Naphtali Daggett, as colleague to Mr. Noyes; and on his refusal and appointment to the Professorship of Divinity in the college, he was entreated to preach half the time, and as an inducement, the front seat of the gallery was tendered to the students. In this year, it was voted that the meeting house bell be rung constantly at 9 o'clock in the evening.

About this time, the difficulties on account of religious differences increasing, the society applied to the general assembly, "that the dissenters to the way of worship be disenabled to

act or set off." After much dispute, the opponents of Mr. Noyes, who had, since 1751, maintained a minister, and who had frequently proposed a separation, finally prevailed, and it was agreed to apply to the general assembly for a division, and the members of the society were directed to enroll themselves of the one party or the other; when it was found that there were for Mr. Noyes 111, against him 212. The majority then took the resolution not to withdraw, and immediately proceeded to settle Mr. Bird, as the minister of the society; against which proceeding the Noyes' party protested. In this year, 1757, the brick house seems to have been completed, as we find the society voting, "that the commencements be held in the old meeting house, or in the new brick house, as the trustees preferred." At the same meeting, the society refused any longer to support Mr. Noyes, ascribing their difficulties to his inefficiency and inattention.

At length, in 1759, the whole matter was referred to the general assembly, which set off the adherents of Mr. Bird, notwithstanding they were a majority, as a new society, by the name of the White Haven Society; while the Noyes' party, now led by the colleague, Mr. Whittlesey, remained the "First Society." Mr. Whittlesey, who had hitherto been supported by voluntary contributions, was now elected by the society to the ministry, and provision was made conformably for his support.

In the division of the property between the two societies, the new brick meeting house was left in the hands of the First Society, while the bell, it was decided, was the property and should be rung for the use of both societies.

Mr. Noyes died in 1761, and Mr. Chauncey Whittlesey became the sole pastor.

In 1763, the old bell appears to have been sold to the use of the new state house, and may be still in existence.

Among other votes of the society, we find at this time a yearly repetition of forty loads of wood for the minister.

The subject of seats began gradually to create difficulty, and in 1779, the project, afterwards accomplished, was entertained, of buying in the seats. The seats built by individuals continuing to make trouble, it was, in 1781, voted, that "it was becoming young unmarried persons to sit in the gallery, and that heads of families might go into any seat without being considered intruders."

In 1785, a singing school was provided.

In January, 1787, it was proposed to procure an assistant to relieve Mr. Whittlesey, now very infirm; but in the course of the year, and before any thing was done, Mr. W. died.

In 1789, Dr. Dana was settled, with a salary of £115.

In 1798, an attempt was made to effect a union of all the societies, there being at this time three; but it was not successful.

In 1804, the property of the society, formerly subject to various demands, was funded for the support of the gospel ministry. To this sum, amounting to $4,454, $4,255, the proceeds of a subscription, and $1,000 from the church, were added.

In 1805, Rev. Moses Stuart was invited to settle as assistant, but declined. The society being very much gratified with his preaching, made an arrangement with Mr. Dana, then 70 years of age, to resign, and voted him $500. Thereupon, in February, 1806, Mr. Stuart was settled. In December, 1809, he communicated to the society his wish to resign, in order to accept a professorship in the Theological School, at Andover.

In April, 1811, Rev., now Dr. Taylor, was invited to preach for the society, and in July was invited to settle, which invitation he at that time declined. In 1812, the invitation was renewed and accepted.

In this year, a number of gentlemen proposed to build a new meeting house. The proposals were accepted, and the house built on a part of the old burying yard, at a spot designated by the county court, and assented to by the proprietors of the town.

In 1822, Dr. Taylor accepted the Dwight professorship of theology in Yale College, and resigned his pastoral charge. In 1824, Rev. Leonard Bacon, the present minister, was called, and installed in 1825.

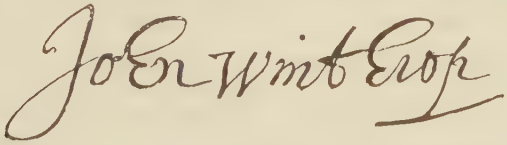
The First Society is large in numbers, and flourishing.

The Episcopal society in New Haven, is large and flourishing, and is possessed of funds of considerable amount, and a glebe situated on the west corner of Church and Chapel streets. This land was deeded in 1736, by William Gregson, Esq., great-grandson of Thomas Gregson, one of the first planters of New Haven, (and was a part of his ancestral estate,) "for the support of the Protestant religion and the Church of England, as by law established" in New Haven, when such a church should be organized. About 1750, an Episcopal

clergyman being settled in New Haven, and hearing of Gregson's donation, applied to the town clerk for a copy of the record of the same. It has been related, that he was told there was no such donation recorded, and was denied the liberty of searching. It is also further said, that in 1768, it was discovered by Mr. Harrison, an English gentleman, between two leaves of the records which he found glued together, but had separated by wetting. He took a copy of the gift, and demanded another of the clerk attested, which with difficulty he obtained. Thus furnished, he applied to the selectmen for a surrender of the land, but was promptly refused, whereupon he took out writs of ejectment against the possessors. Soon after this, the land was surrendered to the church, and is now very valuable. The Episcopal church, in West Haven, being the first instituted of that denomination, within the ancient limits of New Haven, could have obtained the Gregson glebe, had they issued a civil process for that purpose. This affair shows a specimen of the opposition which those experienced, who first declared for the Church of England, from the descendants of those who fled from religious persecution. Mr. Johnson, one of the first who declared for Episcopacy in Connecticut, in 1722, was at the time settled in West Haven. The Episcopal society in New Haven, have now two beautiful buildings, Trinity Church and a Chapel. The first mentioned is the purest specimen of Gothic architecture in the United States.

The Methodist, Baptist, Free church, and Catholic societies, have each a respectable house for worship. The African Congregational church, have a house of worship in Temple street, formerly occupied by the Methodist society,

The patent of New Haven was granted by the general assembly, on the 20th of October, 1704, to James Bishop, William Jones, and John Nash, Esqrs., Mr. Thomas Trowbridge, Capt. Moses Mansfield, Lieut. Abraham Dickerman, and Serj. John Allyn, in trust for the rest of the inhabitants; bounded on the north by Wallingford, east by Branford, south by L. I. Sound, and west by Milford. Signed by



Governor of Connecticut.

New Haven was incorporated a city by the legislature, in 1774, and the streets were named the same year, on the 15th of October.

During the revolutionary war, while the enemy held possession of New York, the towns on the seaboard were continually liable to their incursions. In the campaign of 1779, the British seemed to have aimed at little more than to plunder, distress, and consume. The attack on this town took place on Monday, July 5th, 1779, the day on which the citizens were to assemble for the purpose of commemorating the declaration of independence. The following account of this event is taken from the Connecticut Journal, published in New Haven, July 7th, 1779:

New Haven, July 7th.

About 2 o'clock, on the morning of the 5th instant, a fleet, consisting of the Camilla and Scorpion, men of war, with tenders, transports, &c., to the number of forty-eight, commanded by Commodore Sir George Collier, anchored off West Haven. They had on board about 3,000 land forces, commanded by Major-General Tryon; about 1,500 of whom, under Brigadier-General Garth, landed about sunrise on West Haven point. The town being alarmed, all the preparation which the confusion and distress of the inhabitants, and a necessary care of their families would permit, was made for resistance. The West Bridge, on Milford road, was taken up, several field pieces were carried thither, and some slight works thrown up for the defense of that pass. The division under Gen. Garth being landed, immediately began their march towards the town. The first opposition was made by about twenty-five of the inhabitants to an advanced party of the enemy of two companies of light infantry. These, though advancing on the height of Milford hill, were attacked with great spirit by the handful of our people, driven back almost to West Haven, and one of them was taken prisoner. The enemy then advanced in their main body, with strong flanking parties, and two field pieces; and finding a smart fire kept up from our field pieces at the bridge aforesaid, chose not to force an entrance to the town by that, the usual road, but to make a circuitous march of nine miles, in order to enter by the Derby road. In this march, our small party on Milford hill, now increased to perhaps 150, promiscuously collected from several companies of the militia, had a small encounter with the enemy's left flank, near the Milford road, in which was killed their adjutant, *Campbell*, the loss of whom they lamented with much apparent sensibility. Our people, on the hill, being obliged by superior numbers to give way, kept up a continual fire on the enemy, and galled them much, through all their march to Thomson's bridge, on Derby road. In the meantime, those who were posted at the West Bridge, perceiving the movements of the enemy, and also that another large body of them had landed at the South End, on the east side of the harbor, quitted the bridge and marched thence to oppose the enemy at Thomson's bridge. But by the time they had reached the banks

of the river, the enemy were in possession of the bridge, and the places at which the river is here fordable; yet having received a small accession of strength by the coming in of the militia, they gave the enemy a smart fire from two field pieces and small arms, which continued with little abatement till the enemy were in possession of the town. Our people being obliged to retreat, either to the fields north and west of the town, or through the town across the Neck bridge, the enemy entered the town between 12 and 1 o'clock. In the meantime, the divisions of the enemy, before mentioned to have landed at South End, which was under the command of Gen. Tryon, was bravely resisted by a small party of men, with one field piece, who, besides other execution, killed an officer of the enemy, in one of their boats at their landing. This division marched up by land, and attacked the fort at Black Rock; at the same time their shipping drew up and attacked it from the harbor. The fort had only 19 men and 3 pieces of artillery, yet was defended as long as reason or valor dictated, and then the men made good their retreat.

The town being now in full possession of the enemy, it was, notwithstanding the subjoined proclamation, delivered up, except a few instances of protection, to promiscuous plunder; in which, besides robbing the inhabitants of their watches, money, plate, buckles, clothing, bedding, and provisions, they broke and destroyed their household furniture to a very great amount. Some families lost everything their houses contained; many have now neither food nor clothes to shift.

A body of militia, sufficient to penetrate the town, could not be collected that evening; we were obliged, therefore, to content ourselves with giving the enemy every annoyance in our power, which was done with great spirit, for most of the afternoon, at and about the *Ditch corner*.

Early on Tuesday morning, the enemy, unexpectedly, and with the utmost stillness and dispatch, called in their guards, and retreated to their boats, carrying with them a number of the inhabitants captive, most, if not all of whom, were taken without arms, and a few who chose to accompany them. Part of them went on board their fleet, and part crossed over to General Tryon, at East Haven. On Tuesday afternoon the militia collected in such numbers, and crowded so close upon Gen. Tryon, that he thought best to retreat on board his fleet, and set sail to the westward.

The loss of the enemy is unknown; but, for many reasons, it is supposed to be considerable, and includes some officers, whom they lament, besides Adjutant Campbell. Ours, by the best information we can obtain, is 27 killed and 19 wounded. As many of our dead upon examination appeared to have been wounded with shot, but not mortally, and afterwards to have been killed with bayonets, this demonstrated the true reason why the number of the dead exceeded that of the wounded, to be, that being wounded and falling into the enemy's hands, they were afterwards killed. A further confirmation of this charge is, that we have full and direct testimony, which affirms that Gen. Garth declared to one of our militia who was wounded and taken, that " he was sorry his men had not killed

him, instead of taking him, and that he would not have his men give quarter to one militia man taken in arms."

Although in this expedition it must be confessed to the credit of the Britons, that they have not done all the mischief in their power, yet the brutal ravishment of women, the wanton and malicious destruction of property, the burning of the stores upon the wharf, and eight houses in East Haven; the beating, stabbing, and insulting of the Rev. Dr. Daggett, after he was made a prisoner; the mortally wounding of Mr. Beers, senior, in his own door, and otherways abusing him; the murdering the very aged and helpless Mr. English in his own house, and the beating and finally cutting out the tongue of, and then killing, a *distracted man*, are sufficient proofs that they were *really Britons.*

They were conducted to the town by William Chandler, son of Joshua Chandler, late of this town, who, with his family, went off with the enemy in their retreat.

The enemy carried off between thirty and forty of the inhabitants of the town, among whom was John Whiting, Esq., Judge of Probate, and clerk of the County Court.

The following is an account of the manner in which the news of peace between the United States and Great Britain, at the close of the revolutionary war, was celebrated in New Haven:

New Haven, May 1st, 1783.

Thursday last was observed as a day of festivity and rejoicing in this town, on receipt of indubitable testimony of the most important, grand, and ever memorable event—the total cessation of hostilities between Great Britain and these United States, and the full acknowledgment of their sovereignty and independence. Accordingly, the day, with the rising sun, was ushered in by the discharge of thirteen cannon, paraded on the green for that purpose, under elegant silk colors, with the coat of arms of the United States most ingeniously represented thereon, which was generously contributed upon the occasion by the ladies of the town. At 9 o'clock in the forenoon, the inhabitants met in the brick meeting house for divine service, where were convened a very crowded assembly: the service was opened with an anthem, then a very pertinent prayer, together with thanksgiving, was made by the Rev. Dr. Stiles, President of Yale College; after was sung some lines purposely composed for the occasion, by the singers of all the congregations in concert. Then followed a very ingenious oration, spoken by Mr. Elizur Goodrich, one of the tutors of the college; after which a very liberal collection was made for the poor of the town, to elevate their hearts for rejoicing. The service concluded with an anthem.

A number of respectable gentlemen of the town dined together at the Coffee House; after dinner several patriotic toasts were drank.

At 3 o'clock were discharged thirteen cannon—at 4, twenty-one ditto—at 5, seven ditto—at 6, thirteen ditto—at 7, were displayed the fireworks, with rockets, serpents, &c.—at 9 o'clock a bonfire on the green concluded the diversions of the day. The whole affair was conducted with a decorum and decency uncommon for such

occasions, without any unfortunate accident; a most pacific disposition and heartfelt joy was universally conspicuous, and most emphatically expressed by the features of every countenance.

PUBLIC SQUARE OR GREEN.

The public square or green is divided into two equal parts by Temple street: on the western division are situated two Congregational churches, an Episcopal, and a Methodist church, and a state house, which was erected in 1831. The eastern part of the square is fifty-two rods long, and twenty-five rods wide, which is surrounded on all sides by rows of stately elms, and is considered one of the most beautiful in the United States. The church, of which the cut here inserted is a representation, belongs to the Episcopal

Eastern View of Trinity Church, New Haven.

society. "This building, [state house,] constructed of stone and marble, under the superintendence of Mr. Ithiel Town, an architect of cultivated taste and talents, forms a prominent ornament of the city. It presents one of the best copies of ancient models which our country affords, and is worthy of an artist who has evinced his fondness for his profession by visiting the best schools in Europe to perfect himself in his art." The space back of the churches is generally denominated the upper green. It was formerly used as a

burying-ground, but in 1821 the monuments were removed to the new burying-place, and the ground leveled. In this burying-ground, immediately back of the center church, were buried Dixwell, and, as tradition says, Goffe and Whalley, all three of whom were the judges of King Charles I.

The site of New Haven is a plain lying between two ranges of hills, on the east and on the west; and limited, partly, on the northern side, by two mountains, called the East and West Rocks; a spur from the latter, named Pine Rock, and another from the former, named Mill Rock, which descends in the form of a handsome hill to the northern skirt of the city. Between these mountains the plain opens into a valley, which extends northward seventy-six miles to Northampton; and between the East Rock, and the eastern range of hills, into another valley, terminating at Wethersfield, thirty-two miles. Both these valleys coincide at the places specified, with the valleys of Connecticut river. The mountains are bold bluffs of greenstone rocks, with summits finely figured, and form a delightful part of the New Haven landscape.

The harbor of New Haven is created by the confluence of three rivers with the Sound: Wallingford or Quinnipiack River on the east; Mill River on the north; and West River. The two last are merely mill streams; Mill River is a very fine one, as being plentifully supplied with water round the year. Wallingford River, originally called Quinnipiack, rises in Farmington, and after running a winding course of thirty-five miles, empties its waters into the Sound. These streams are also ornaments of the landscape.

The harbor of New Haven, from the entrance of Wallingford and Mill Rivers, has in the channel fifteen feet of water to its mouth, except on Crane's bar, a small spit of sand, formed by the erection of a pier about three fourths of a mile from the shore. Here the depth is only seven and a half feet; but the obstruction might be removed with no great difficulty. At the time when the first settlers arrived in this town, there was in the northwestern region of this harbor, a sufficient depth of water for all the ordinary purposes of commerce. Ships were built and launched where now there are meadows and gardens and shops; sloops loaded and unloaded where the market now stands. So late as the year 1765, the long wharf extended only twenty rods from the shore. It extends now three thousand nine hundred and forty-three

feet. Yet there is less water a few rods from its foot now, than at its termination in the year 1765. The substance which here accumulates so rapidly, is, what in this country is called *marsh mud;* the material of which its salt marshes are composed. It has been suspected to be of a vegetable nature, and, where the experiment has been tried, it has been found to be peat, and yields a tolerably good fire

It has been proposed to turn the course of the West River, so that it might enter at the head of the harbor, it being believed, that could it enter at that point much of the obstruction would be removed, and the harbor essentially deepened.

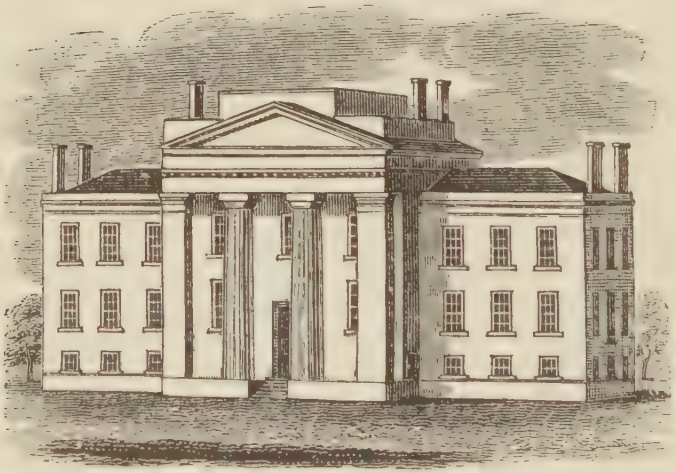
The plain on which New Haven is built, is not improbably a congeries of particles, floated down to this place in early times from the interior. Its surface is sand mixed with loam and gravel; beneath this is usually found a stratum of yellow loam. Still lower, at the depth of fifteen or eighteen inches, a mass of coarse sand extends about six feet. Beneath this is another, composed principally of pebbles, rounded and smoothed like stones washed by the ocean. Still further down, the materials, generally like those which have been mentioned, are more mingled and confused. Formerly the surface was covered with shrub oaks; and wild turkeys and partridges were found in great numbers.

The soil of this plain is dry, warm, and naturally unproductive, but by cultivation is capable of producing every vegetable suited to the climate, and in any quantity. For gardens, except in dry years, it is remarkably well suited. The original town was laid out on the northwestern side of the harbor, in nine squares, each fifty-two rods on a side, separated by streets four rods in breadth; and thus formed a quadrangular area of one hundred and seventy-two rods on a side. The central square is open, and is styled the green; and the upper, or northwestern half, is a beautiful slope. The surrounding squaree are by law divided each into four, by streets running from northwest to southeast, and from northeast to southwest, the direction of the original streets. Besides these thirty-two squares, the town covers several considerable tracts bordering upon them, and is constantly extending. The principal of these is on the S. E. side, and is called the New Township; a beautiful tract bounded by the East River and the harbor.

New Haven contained in 1830, 10,000 inhabitants: in December, 1833, the population was twelve thousand two hundred

and one, of which 11,534 were within the city limits. The area occupied by the city, is probably as large as that which usually contains a city of six times the number of inhabitants in Europe. A large proportion of the houses have court yards in front, and gardens in the rear. The former are ornamented with trees and shrubs; the latter are luxuriantly filled with fruit trees, flowers, and culinary vegetables.

The houses are generally two stories high, built of wood, in a neat, handsome, but not expensive style. Many of those recently erected, are, however, elegant and stately edifices of brick and stone. The public edifices are the college buildings, ten handsome churches, a tontine, pavilion, state-house, jail, four banks, a custom-house, and a state hospital. Besides these, there are ten printing offices, from which are issued a daily, and four weekly newspapers; and one weekly, two monthly, and one quarterly, religious publications, and the American Journal of Science and Arts, conducted by Professor Silliman.



View of the General Hospital of Connecticut.

The General State Hospital Society, was chartered in May, 1826, and the building was completed in July, 1832. It consists of a center and two wings, and its whole length is 118 feet, and its breadth in the center is 48 feet. The build-

SOUTH VIEW OF FAIR HAVEN, (WESTERN PART.)

The building with a spire on the left is the Methodist Church; the Congregational Church is seen in the center of the view, and a building with a small tower a little to the left, is the Collegiate and Practical Institute.—p. 83.

ing is of stone, and stuccoed on the outside, of the Grecian order of architecture. Its location is southwesterly of the central part of the city. The design of this institution is to afford medical and surgical aid, and other necessaries of sickness, to such as cannot command such necessaries elsewhere. The stranger and the mariner, if sick, may here find an asylum, and such attention as may perhaps make it the best subsitute for home.

Here, it may be observed, that the botanical system of medical practice is making good progress in New Haven, and that very many citizens of education, respectability, and influence, are its firm friends and advocates. It was first introduced into New Haven, and New Haven county, in 1832, by Dr. Samuel Richardson, from Boston. In 1835, Dr. Bennett W. Sperry, from New York, also located himself in the city. These two gentlemen, it may be asserted without fear of contradiction, (for facts are incontrovertible,) have been eminently successful in their practice, and are now doing much in curing and alleviating disease.

Fair Haven is a flourishing village, (partly situated within the city limits,) about two miles eastward of the state house, on both sides of the Quinnipiack, and contains about 1,000 inhabitants. The principal business of the place is "the oyster business." The public buildings, are two meeting houses (a Methodist and a Congregational) and a seminary. This place was formerly called Dragon, from a sandy point below the bridge, which was a resort for seals at the time of the settlement of New Haven; these animals then being called *dragons*.

Westville is situated within the town limits, at the southern termination of West Rock, about two miles northwest from the state house, and contains about 600 inhabitants. There are in the village three paper mills, an iron foundry, and some other manufacturing establishments.

Wallingford originally belonged to New Haven, and before it was incorporated as a town, was called New Haven village. The settlement was projected in 1669, and begun the next year. Mr. Davenport, it is said, preached the first sermon in the place, at the bottom of the hill on which the town stands, from Isaiah v. 1: "My beloved hath a vineyard on a very fruitful hill." The town is watered by the Quinnipiack, and the principal village is beautifully situated on an elevation upwards of a mile east of the river, on

two parallel streets, extending along the ridge of the hill. The western street is more than a mile in length. The inhabitants are mostly farmers.

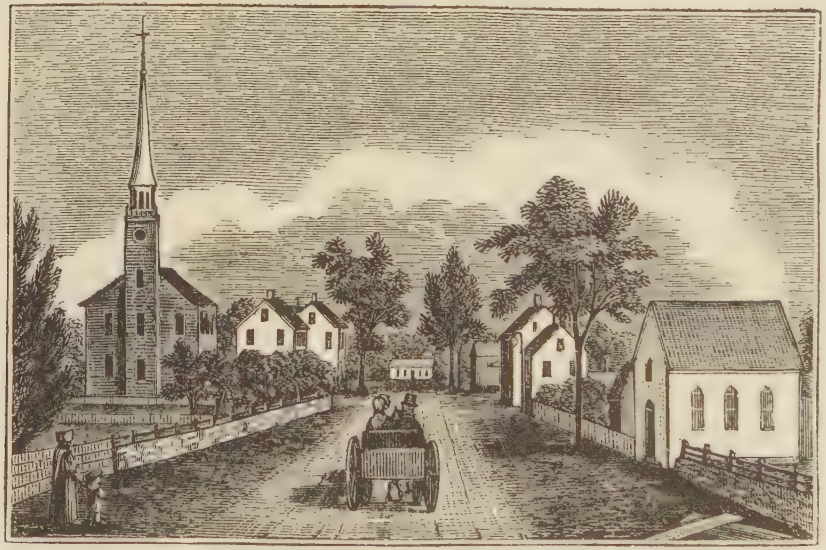
North Haven was formerly a part of New Haven, and was settled about the same time as Wallingford. It was made a parish in 1716, and was incorporated a town in October, 1786. The town lies on both sides of the Quinnipiack, and comprises the valley and a part of the neighboring hills. The valley has a thin light soil, but the hills are good. The most striking feature in the township, is a vast tract of salt meadow on both sides of the Quinnipiack.

Hamden was originally included within the limits of New Haven, and was made a distinct town in 1786. The township is situated between the West Rock range of mountains and the East Rock range. There are two societies in the town, Mount Carmel, in the northern section, and East Plains, in the southern. Whitneyville, two miles from New Haven, is within the town limits of Hamden. This beautiful little village owes its rise and name to Eli Whitney, Esq., the inventor of the cotton gin, who here established a manufactory of fire-arms, on principles altogether original.*

East Haven was originally part of New Haven, and was very early settled. After the first divisions of land had been made, several enterprising farmers began to settle on the eastern side of the Quinnipiack, when a second division was made. Thomas Gregson petitioned for his share in this division, at Solitary Cove, (now Morris' Cove,) and on the 5th of August, 1644, 133 acres were allowed to him at that place. There he placed his family, the first in East Haven. Others among the subscribers to the fundamental articles, on the 4th of June, 1639, who settled in East Haven, or were concerned in the settlement, were William Andrews, Jasper Crayne, William Tuttle, Jarvis Boykim, John Potter, Matthew Moulthrop, Matthias Hitchcock, and Edward Patterson.

The first iron works in Connecticut were established in this town, in 1655, by Stephen Goodyear, Esq., and continued about twenty-five years. The furnace was supplied with bog-ore from North Haven, probably brought down by water. The business was relinquished on account of the death

* On the site of this establishment, William Fowler built a mill, in 1645, which the town bought of him for 100*l.*, January 3, 1659. Thomas Mitchel was miller.



WEST VIEW OF EAST HAVEN.

The building on the left is the Congregational Church, and that on the right, with three windows, the Episcopal Church.—p. 84.

ERRATA
(Pertaining to Milford only)

P. 89 Last line in col. 2. The Nicholas Camp who died 1706 was *son of the settler,* who died before Febr. 1655/56.

P. 90 Line 9, col. 1. Joseph Northrup died 1669, *not* 1699.

P. 91 Line 10 of text. Edward Harvey should read EDMUND HARVEY. Col. 2. Edward Wooster settled *1651,* not 1551.

P. 97 Col. 1. *Thomas Oviatt (or Uffot).* This is not correct, as they were two separate families. Thomas Uffot came 1644, died 1660, Thomas Oviatt came 1664, died 1691. Lambert confused these two men.

P. 144 Line 15. He must have graduated in 1765, as he wasn't born till 1744 and Yale wasn't founded till 1701.

P. 214 Line 5. Louis should read Lois.

P. 215 Line 8. Should read "He married *Lois* . . .", not Louis.

of the principal workmen, during a season of great mortality, in 1679. The village bore their proportion of town and colony charges, and endured great hardships and dangers in attending meetings at New Haven. They had no church established until 1710. Their first minister was Mr. Jacob Heminway, a native of the village, and graduated at the college at Saybrook, under the presidency of the Rev. Abraham Pierson, in 1703.

East Haven was incorporated a distinct town in 1785. The center of the village is three and a half miles from New Haven. Agriculture and fishing is the principal business of the inhabitants.

MILFORD.

Milford is situated on Long Island Sound, (the center of the town,) ten miles southwest from New Haven, and is bounded west by the Housatonnuc river, southeast by Long Island Sound, and northeast by Orange. The settlement of the town was commenced in 1639. The first purchase was made of the Indians on the 12th of February,* of that year. It comprehended the tract of land lying between the East river and the Housatonnuc, and the sea with the Island south, and the two mile Indian path to Paugusset (Derby) north. The deed was taken by Mr. William Fowler, Edmund Tapp, Zachariah Whitman, Benjamin Fenn, and Alexander Bryan, in trust for the body of planters. The consideration was "6 coats, 10 blankets, 1 kettle, 12 hatchets, 12 hoes, 2 dozen knives, and a dozen small glasses," (mirrors.) The instrument was signed on the day aforesaid, by the Sagamore and his council, as follows :

---

* This would be February 23d, New Style, on which day, in 1839, the centennial celebration of the first settlement of the town should be held.

ANSANTAWAY, his mark.

ARRACOWSET, his mark.

ANSHUTA, his mark.

MANAMATQUE, his mark.

TATACENACOUSE, his mark.

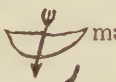
The business was transacted with much formality, and possession given according to the Indian method of "twig and turf." A twig and a piece of turf being brought to the Sagamore, he placed the end of the branch in the clod, and then gave it to the English as a token that he thereby surrendered to them the soil, with all the trees and appurtenances.

Afterwards, at different times, other purchases were made. The land between Paugusset and the "two mile Indian path," was bought by Ensign Bryan, Sergeant Baldwin, and William East, agents for the town, in 1655, for £5, in goods. The tract east of Indian river, and extending to New Haven purchase, eastward, and from the Indian path to Oyster river, south, to the foot-path from Paugusset to New Haven, north, was bought by Robert Treat, Esq., and Ensign Bryan, for the town, on the 20th of December, 1659, for the sum of £26, to be paid in goods.

The Indian Neck, lying between the East river and the Sound, was purchased by Ensign Alexander Bryan, in behalf of the town, on the 2d of January, 1659–60, for the consideration of £25. A reservation of 20 acres was made by the Indians in this tract, for planting ground, *to lie entire, by itself*. Excepting this, the Sagamore agreed "to defend the land with the swamps, timber, trees, and all the privileges, from the claims of any other Indian whatsoever."

The reservation of 20 acres the Sagamore, Ansantaway, and two sons, sold to Ensign Bryan, for the town, on the 12th of December, 1661, for 6 coats, 3 blankets, and 3 pair of breeches. By the articles of agreement the Indians, "for themselves and others, disclaimed having any privileges there

or in Milford, except the privilege of fishing, and this far, mutually consented and agreed, that in case of danger the said Ansantaway and his wife and *sonnes* should have liberty to sitt down for shelter in some place near the town where the towns-men should think most fitt; and provided that under that pretence they should not harbour any but what were truly and really of their own household. Also they gave and granted unto Ensign Alexander Bryan full and free possession of the said land and privileges which was the *Remainder of all the lands which they had in* Milford."* The deeds of the three last purchases were signed by the same Indians, as follows:

ANSANTAWAY, his  mark.

TOUTONOMAE, his mark.

AKENASH, his mark.

Ten Indians, who were successors and heirs of those who had given the four deeds just noticed, on the 2d of October, 1682, gave Governor Treat and others, in behalf of the town, for the consideration of £5 pay, a quit claim "of all the right, title, and interest, which they or their heirs and successors had or ever should have to the lands so deeded by their predecessors, with all the meadows, islands, woods, waters, and privileges thereof and thereunto appertaining. And further, these Indians engaged themselves and heirs to secure and defend the English from any claim of any Indian to the said land or parcels of land whatsoever." The ten Indians who gave this quit claim, were, Conquepotana, Nanshoota, Ahenach, Assowas, Muchilin, Sowehoux, Chipoanke, Teunque, Rashinoot, and Roucheage.

Conquepotana and Ahuntaway, chieftains at Paugusset, on the 17th of June, 1685, in behalf of themselves and other Indians, sold to Robert Treat, Esq., Samuel Eells, Benjamin Fenn, Thomas Clark, and Sylvanus Baldwin, agents of Milford, a tract of land "lying above the path which goeth from New Haven to Derby, and bounded with said path south, and a

* This land was bought by Thomas Welch at an outcry, (auction,) for the sum of £21 6*s.*

brook called Bladen's brook, (on the south side of Scucurra, or Snake Hill,) north, with the line that is the bounds between New Haven and Milford, east, and the line that is the bounds between Derby and Milford, west, which said land was a mile and sixs core rods in breath throughout the length of it." The Indians "reserved the liberty of hunting on this ground."

A purchase was made on the 29th of February, 1700, by Robert Treat, Esq., Mr. Thomas Clark, Sen., Samuel Buckingham, Sen., Lieut. Sylvanus Baldwin, and Ensign George Clark, agents for Milford, of a tract of land "lying northward of Bladen's brook, unto a brook called Lebanon brook, bounded north by said Lebanon brook, east by New Haven land, south by Bladen's brook, and west by the line between Derby and Milford; said land being a mile and six score rods in breadth." The consideration given for this land was £15 in pay, and 15*s.* in silver. The deed was signed by nine Indians, viz: Conquepotana, Ahantaway, Rasquenoot, Waurarrunton, Wonountacun, Pequit, Suckatash, Durquin, and Windham. This tract of land was divided and laid out, in 1759, into one hundred and ninety-five shares or rights and is commonly called the "two bit purchase," from the circumstance of each buyer of a right paying for the same two Spanish bits, of eight or twelve and a half cent pieces. This purchase now forms the northwest part of Woodbridge.*

Another and the last purchase of land within the old patent bounds of Milford, was made by the same committee, on the 23d of February, 1702, of the same Indians, for £5 in money, or otherwise, £7 10*s.* in pay, bound south by Lebanon brook, east by Milford and New Haven line, north by Beacon Hill river or Waterbury line, and west by the line between Derby and Milford; being a mile and six score rods in width. This was called the "one bit purchase," and was laid out in 1769, into one hundred and eighty-seven whole share rights. This land is now the western part of Bethany.† Thus it appears, that Milford once extended twenty miles north to Waterbury line, but its territory has been ceeded to help form other towns, till it is now contracted into a little triangle, of about six miles in length on each side.

The Indian name of Milford, was Wepowage. The original settlers of the place were mostly from the counties of Essex,

* Milford Record, Lib. 11.
† Milford Record, Lib. 15, page 281.

Hereford, and York. A number of them came to New England with Messrs. Eaton and Davenport's company, and remained with them at New Haven during the year 1638. Their pastor, Mr. Peter Prudden, was from Edgeton, Yorkshire, and probably most of these planters were from Yorkshire and Herefordshire, where Mr. Prudden had preached previous to his emigration. Soon after their arrival at New Haven, his company projected a settlement at Wepowage, and while they were making preparation to commence the settlement, he preached with the people of Wethersfield, who at that time had no minister. While he officiated there, a number became so attached to him, that when he left they accompanied him and incorporated with his church. These were before from Watertown, Massachusetts, and were a part of Sir Richard Saltonstall's company, from Essex, England.

The first planters of the town stand enrolled in the following order, on the first page of Lib. 1, of Milford records, to which is here added, as far as can be ascertained, the date of the death of each individual. The persons with an asterisk prefixed to their names, came with the New Haven company; the others from Wethersfield. This mark † shows the names of the early settlers, which are now extinct in the town.

November 29th, 1639.—Those persons whose names are hereunder written are allowed to be Free Planters, having for the present liberty to act in the choyce of public officers, for the carrying on of public affayres in this plantation.

	Died.		Died.
*Zackariah Whitman,†	1666	George Hubbard,†	1650
*Thomas Welch,	1681	Jasper Gunn, physician,	1670
Thomas Wheeler,	1672	John Fletcher,†	1662
*Edmund Tapp,†	1653	Alexander Bryan,	1679
*Thomas Buckingham,	1657	Frances Bolt,†	1649
*Richard Miles,	1667	Micah Tomkins,†	"
*Richard Platt,	1671	John Birdseye,†	"
Thomas Tapping,†	1684	Edmond Harvey,†	1648
*Mr. Peter Prudden,	1656	John Lane,†	1669
*William Fowler,	1660	William East,†	1681
John Astwood,†	1654	Thomas Lawrence,	1648
*Richard Baldwin,	1665	Thomas Sandford,	1681
*Benjamin Fenn,	1672	*Timothy Baldwin,	1664
Samuel Coley,†	1684	George Clark, Junior,	1690
*John Peacocke,†	——	John Burwell,	1649
*Henry Stonhill,†	——	Henry Botsford,	1686
*Nathaniel Baldwin,	1692	*Joseph Baldwin,	1690
*James Prudden,	1648	Philip Hatley,†	——
Thomas Baker,†	——	Nicholas Camp,	1706
George Clark, Senior,	1690	Thomas Uffot,†	1691

	Died.		Died.
John Rogers,*	1684	*Thomas Tibbals,	1703
Nathaniel Brisco,†	1683	John Sherman,†	1685

The following persons are recorded immediately after, but not as free planters, they not being in church fellowship, which was a requisite qualification, in the view of the colonists, before a person could be admitted a "free planter."

	Died.		Died.
Robert Plum,	1655	Andrew Benton,†	1681
Roger Terrill,	1682	William Brooke,	1684
Joseph Northrop,	1699	Robert Treat,	1712
*John Baldwin,	1681	Henry Lyon,†	"
William Slough,†	"	*John Fowler,	"

By this list it appears that there were fifty-four heads of families. Most of them had wives and children, and if we allow only four individuals to a family, it would make upwards of two hundred individuals who first came to Milford. Some families had more than four, as Richard Miles, who had seven, Edmund Tapp, seven, Timothy Baldwin, six, and widow Martha Beard, whose husband died on the passage to America, settled here with three sons (John, Jeremy, and James†) and three daughters. From such data there is good reason to suppose that the number of the first settlers considerably exceeded two hundred.

The following is a list of the principal after-planters, with the year of their settlement in the town:

Henry Allyn,‡	1645	Robert Denison,†	1645
Edward Adams,†	1646	Gilbert Dalison,†	1647
Joshua Atwater,	1655	Charles Deal,†	1656
Joshua Ashburn,†	1650	Robert Downs,	1660
Hants Albers,†	1645	Samuel Eell,	1664
Thomas Andrew,	1673	Thomas Farman,†	1658
Thomas Bayley,	1646	Nathaniel Farraud,†	1645
Thomas Beardsley,†	1647	Samuel Fitch,§	1644
John Brown,†	1648	John Ford,	1646
Roger Betts,†	1658	Thomas Ford,	1646
Thomas Betts,†	1658	Stephen Freeman,†	1658
Thomas Beach,	1658	John Fisk, physician,†	1695
Thomas Campfield,†	1648	Nathaniel Gould,†	1646

* It is the tradition that he was a descendant of John Rogers, the martyr in Queen Mary's reign.

† James was the eldest, and died in 1642, unmarried. His estate was settled by Capt. Astwood, Judge, and was the first estate administered upon in Milford.

‡ Ancestor of Col. Ethan Allen, the hero of Ticonderoga.

§ Removed to Norwalk. He was ancestor of Gov. Thomas Fitch.

Joseph Guernsey,†	1673	David Phillips,†	1660
Thomas Hine,	1646	Edward Riggs,†	1640
Richard Haughton,†		William Roberts,†	1645
Thomas Hayes,†	1645	Thomas Read,†	1647
Richard Holbrook,†	1658	Joseph Sill,†	1648
Richard Hollingworth,†		Richard Shute,†	1642
Jonathan Ingersoll,* joiner,	1698	John Smith,	1643
Walter Joye,†	1650	John Stream,†	1646
Jesse Lambert,	1680	John Stone,†	1650
Jonathan Law,	1664	Vincent Stilson,†	1646
Simon Lubdell,†	1645	Peter Simpson,†	1654
Miles Merwin,	1645	Edward Turner,†	1651
Miles Moore,†	1646	Henry Tomlinson,‡	1652
Jonathan Marsh,†	1649	Tho. Talmadge,†	1656
Thomas Mecock,†	1658	William Tyler,†	1670
Samuel Nettleton,	1645	Edward Wooster,† §	1551
Mr. Roger Newton,	1659	Edward Wilkinson,†	1645
Frances Norton,†	1660	Thomas Ward,†	1657
James Prime,†	1644	John Waters,†	1658
John Prindle,†	1645	John Woodruff,†	1685
Joseph Peck,	1645	Andrew Warner,†	1653
Roger Pritchard,	1653		

Fourteen of the first settlers afterwards removed, viz: Richard Miles to New Haven, in 1641, Thomas Tapping to Southampton, L. I., in 1650, but returned in 1673, on account of the war with the Dutch. He again went back in 1676. He was a magistrate of Connecticut, in 1652. John Astwood went to England as an agent for the colony, to petition for aid to reduce the Dutch, and died in London, in 1654. Henry Stonhill in 1648, and Philip Hatley in 1649, returned to London. John Peacocke removed in 1651, to Newport, (R. I.) Thomas Baker in 1650, to East Hampton, and was a magistrate in 1651. Edward Harvey and Henry Lyon in 1654, to Fairfield. George Hubbard in 1650, John Fowler in 1660, and Andrew Benton, in 1666, to Guilford; and John Birdseye in 1649, to Stratford, and John Sherman in 1647, to Watertown, Mass.

The body of planters moved from New Haven by land, following the devious Indian foot-path, driving their cattle and other domestic animals before them, while their household and farming utensils, and the materials for "the common

* He was the ancestor of all the Ingersolls in this town and in New Haven. His son Jared was a lawyer, and located himself in New Haven.

‡ Gov. Gideon Tomlinson is a descendant of his.

§ He was ancestor of Gen. David Wooster, of New Haven, who was killed at Danbury, in 1777.

house," were taken round by water. Serg. Thomas Tibbals piloted the company through the woods to the place, "he having been there a number of times before." The town granted him, in 1670, "for and in consideration of his helpfulness att first coming to Milford to show the first comers the place, two parcels of land as a free gift, lying in Westfield, both parcels contayning ten measured acres." All safely arrived, the planters erected their common house at the head of the harbor, on the west side, and a few rude huts for temporary residence.

Soon as they were established in their settlement, they proceeded to form their civil polity. Considering themselves as without the pale of jurisdiction, (as in fact they were, until they united with New Haven, in 1644,) they combined into a little republic. At their first general meeting, Nov. 20th, 1639, it was "voted and agreed that the power of electing officers and persons to divide the land into lots, to take order for the timber, and to manage the common interests of the plantation, should be in the church only, and that the persons so chosen should be only from among themselves."

It was also "voted that they would guide themselves in all their doings by the written Word of God, till such time as a body of laws should be established."

It was "voted that five men should be chosen for judges in all civil affairs, to try all causes between man and man; and as a court to punish any offence and misdemeanor."*

It was "voted that the persons invested with magistracy should have power to call a general court (or town meeting) whenever they might see cause or the public good require."

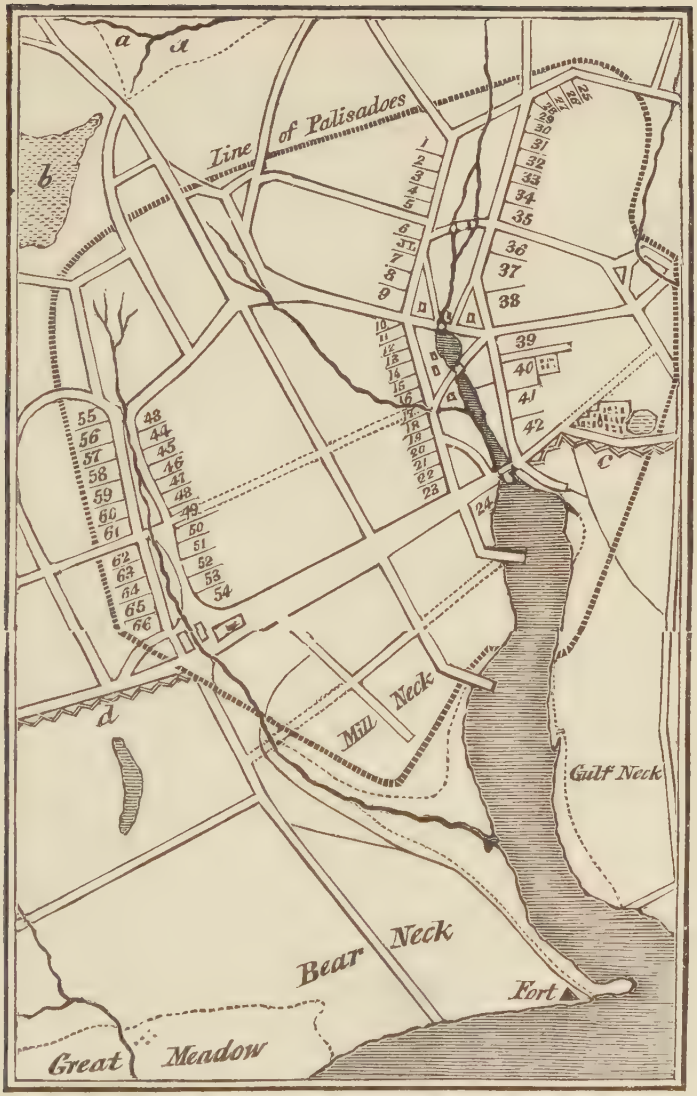
It was also "voted that they should hold particular courts once in six weeks, wherein should be tried such causes as might be brought before them, they to examine witnesses upon oath as need should require."

It was further voted and agreed that according to the sum of money which each person paid toward the public charges, in such proportion should he receive or be repaid in lands, and that all planters who might come after, should pay their share equally for some other public use.

It was voted, that the town seal should be the letters M. F. joined, thus:

The following free planters were then chosen for judges, viz.: William Fowler, Edmund Tapp,

* The court of the five judges was called the particular court.



PLAN OF THE ORIGINAL TOWN PLOT OF MLFORD.

Projected on a scale of three inches to a mile.

a, part of fresh meadow; *b*, part of dreadful swamp; *c*, part of Eastfield common line fence; *d*, part of Westfield common line fence. First Congregational meeting-house against lot No. 9; second Congregational meeting-house against No. 38; Episcopal Church against No. 17; and Town House against No. 15.—p. 93.

Zachariah Whitman, John Astwood, and Richard Miles, to continue in office till the next court of election, to be holden the first week in October. These five judges were to admit inhabitants and divide lands.

The first settlers located themselves on each side of the Mill river, and the West End brook, probably for the convenience of water for themselves and cattle. Their house lots were laid out in parallel narrow slips, containing each about three acres. Some of them had double lots, i. e., two slips adjoining. Each planter was to erect a good house on his lot within three years, or it was to go back to the town. The location of the house of each first planter, as they were recorded in 1646, is seen on the plan of the town, by finding the same number which is prefixed to the name of each individual in the following list. The exact quantity of land in the house lot of each person, is here placed against his name :

	a.	r.	p.		a.	r.	p.
1 John Astwood,	7	2	0	31 Robert Denison,	3	0	0
2 Richard Baldwin,	3	0	0	32 Zachariah Whitman,	7	2	0
3 Benjamin Fenn,	2	11	3	33 Thomas Welch,	4	2	0
4 Samuel Cooley,	2	1	20	34 Thomas Wheeler,	3	0	0
5 John Peacocke,	1	3	0	35 Mr. Edmond Tapp,	7	2	0
6 Henry Stonhill,	2	3	20	36 Tho. Buckingham,	2	3	0
7 Nathaniel Baldwin,	3	2	0	37 Robert Plum~,	5	3	0
8 James Prudden,	2	0	0	38 Richard Platt,	4	1	0
9 John Sherman,	4	0	0	39 Thomas Tapping,	1	1	20
10 Thomas Baker,	3	2	0	40 Mr. Peter Prudden,	7	2	0
11 Stephen Freeman,	2	0	0	41 Mr. Wm. Fowler,	7	2	0
12 John Fletcher,	2	3	30	42 Thomas Lawrence,	1	0	0
13 John Baldwin,	2	1	10	43 George Clark, Junr.,	4	1	0
14 Frances Bolt,	2	1	20	44 John Burwell,	2	0	20
15 Micah Tompkins,	2	1	20	45 Henry Botsford,	2	2	0
16 John Birdseye,	2	3	20	46 John Smith,	1	3	20
17 Edward Harvey,	2	3	0	47 John Rogers,	1	3	20
18 John Lane,	2	2	20	48 Philip Hatley,	3	3	20
19 William East,	2	3	0	49 Roger Tyrrell,	2	3	20
20 Thomas Lawrence, (sold to Wm. East.)	2	0	0	50 Nicholas Camp,	6	1	20
				51 John Fowler,	1	2	20
21 Thomas Sandford,	2	3	0	52 Joseph Baldwin,	2	1	20
22 Timothy Baldwin,	4	0	0	53 Thomas Tibbals,	1	2	20
23 Alexander Bryan,	4	0	25	54 Wid. Martha Beard,	4	1	00
24 Jasper Gunn,	0	3	0	55 Thomas Campfield,	3	0	0
25 Tomas Hine,	3	0	0	56 Thomas Ford,	3	0	0
26 Henry Lyon,	3	0	0	57 William Roberts,	3	0	0
27 John Stream,	3	0	0	58 John Smith,	4	0	0
28 William Slough,	3	0	0	59 Thomas Bailey,	3	0	0
29 James Prime,	3	0	0	60 William Brookes,	3	0	0
30 Thomas Reed,	3	0	0	61 John Brown,	3	0	0

	a.	r.	p.
62 Nathaniel Briscoe,	3	0	0
63 Edward Riggs,	3	0	0
64 Andrew Benton,	3	0	0
65 George Clark, Senr.,	4	2	0
66 George Hubbard,	4	2	0
(sold to John Stream.)			

The planters at first enclosed their home lots in common, each man making and maintaining a share of fence, according to his quantity of land. In 1645, they agreed to make their division fences. By this time, most of the planters had erected frame houses, in the old leanto style, which were covered with rent oak shingles, and had windows of diamond glass. Their object in settling thus near together was for better security in case of an attack from the Indians.

At the second general court of Wepowage, held March 9th, 1640, "It was agreed between William Fowler and the Brethren, that he should build a mill and have her going by the last of September, when the town were to take it off his hands if they saw proper, for £180, or else the Brethren (five judges) were to appoint what toll he should take. For his encouragement, the town made him a grant of thirty acres of land, lying in Eastfield, rate free during his life, which land long bore the name of the Mill lot. They afterward granted him the perpetual use of the stream. The agreement had reference to a grist mill, but he soon added a saw mill. This mill establishment is yet retained in the family. It was the *first mill* erected in New Haven colony.

At the next general court, held Nov. 24th, 1640, "With common consent and general vote of the freemen, the plantation was named Milford," in commemoration of the town of that name in their native England, and perhaps also in reference to the mill. The court of *five judges* at this meeting were directed "to build a bridge over the Mill river, with all expedition," and also "to set out a meeting house, thirty feet square, after such manner as they should judge the most convenient for the public good." The site of the building was the same of the present meeting house of the First Society. At this meeting "it was also voted, so that justice be done between man and man, (because false weights and false measures are an abomination in the sight of the Lord,) that all measures for commerce, for buying and selling, should be made equal to the standard used at New Haven, which was brought from the Bay, and to be sealed by Jasper Gunn; and that whoever should buy or sell by a measure not legally sealed, should forfeit for every such default 5*s*."

The planters soon fenced in common, three tracts of land, in which each individual received by lot his portion of "upland." Westfield, which was the land that lies south of the town, between the turnpike and the great meadow, and extending to Poconoc point,* was laid out to those who settled at the West End. Eastfield, which enclosed the Gulf neck, was possessed by those located on the river. This allotment of land is called on the records "the first division abroad." Mill Neck, the tract lying between Wharf street and Bear-neck lane, was owned by a part of both. The tract northwest of the settlement toward Dreadful swamp, was also soon laid out. The apportionment of the two last mentioned pieces of land, was called, "the second division at home." Each planter at first was allotted a piece of meadow land, either in the great East river, or harbor meadows. They paid to the treasury 4*s*. for each acre of house lot and meadow land. Another division of land was made in 1645; half of each share was to be laid in the nearest, and half in the furthest place. In this division the land east of Indian river, north of Burwell farm road, was laid out, and Beaver river plain, west of the town, and Fresh meadow plain and Eseck plain. In 1646, another division of meadow was made. The meadows laid out were the Oyster meadows, Round meadow, Calf pen meadow, New meadow, the two fresh meadows, Dreadful swamp meadow, and the Beaver pond meadows. They were to pay half the tax of other meadows. In 1658, was made a half division, in which was laid out Newfield and Indian Neck, and in 1660, the other half division, when land above Wolf harbor and New Meadow plain, was laid out. In that year, the Indian Neck was purchased and divided among fifteen planters. In 1676, was again laid out a half division, and in 1679, the other half. The land divided, was to be laid in shots running from Oyster river to the Housatonnuc. In 1689, was laid out a division in the rear of the last division, running from the head of Oyster river meadow, to the head of the Mill river, and butting on New Haven line, leaving a two rod highway next to the said line the whole length.

At a town meeting, December 31, 1674, "It was voted, that there should be two miles of land sequestered, to lie in

* The extremity of the upland at the point, was laid out to widow Martha Beard. In 1647, Thomas Tibbals had a grant of half an acre of meadow at said point, bounded on all sides by the beach.

common, for the use of the town, and not any of it to be laid out without the consent of three fourths of the inhabitants; to begin at the outermost houses in the town, and go two miles every side." The probable reason of this sequestration was, that the land might lie unenclosed for the town flock of sheep to feed upon.* At a town meeting, January 30, 1687–8, "It was voted that the sequestered land should be measured by the selectmen, or any three of them, and proportioned to every inhabitant, and also the Oyster Neck and Ferry lands, according to his estate, in the list by which the last division was made." This was the list of 1686, in which were 129 persons. These were called the town proprietors. Only a small part of these lands at that time were divided. At a town meeting, January 26, 1712–13, it was voted that all the common lands, excepting the Oyster Neck and Ferry lands, granted in 1688, should be divided according to the list of the then present year. In the list of 1712, were 197 persons. These lists are recorded on Lib. 5th, of the town records. The Oyster Neck and Ferry lands were nearly the last land laid out in Milford; being divided in 1805, by the list of 1686. In conveyances of parcels of sequestered lands, leases of 999 years are given, instead of deeds.†

Much of the land in the town, when first laid out, was enclosed by the proprietors in common fields. Some of these, besides the ones already mentioned, were Newfield, New meadow, Plainfield, Oronoque field, Stubby plain field, Addins' plain field, Indian side field, north of great bridge, and Indian point field. The proprietors held "field meetings" as often as necessary, generally in spring and fall, to agree upon plant-

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* The town for near a century kept up a large flock of sheep, at times numbering from 1000 to 1500, which was tended by hired shepherds. The profits arising from the flock were appropriated to the payment of town expenses.

† Whenever a division of land was made, certain parcels were reserved for the use of the ministers and elders of the church. For this purpose, in 1647, the town had sequestered 10 acres at Eseck plain, 18 at Dreadful swamp, 20 in Town plain, and 20 at Wigwam swamp. In 1676 a tract was set aside for the same purpose in Burnt plain, and another at Oronoque. To this last an addition was made in 1708, so as to make a large tract. Meadows in various places was also sequestered. May 9, 1681, "It was voted that the land bought of Mr. Ferman, should be sequestered for the use of the ministry, as a parsonage, and yt it should not be in ye power of ye town to alienate it forever."

ing and gathering their crops, when to turn in cattle, &c. The fences of the common fields, by a vote of the town, were to be four feet ten inches in height, and every planter, at each end of his part of the common fence, was to keep a stake set up, with the initials of his name, on penalty of forfeiting 2*s.* 6*d.* When a place in the fence was broken down, if the owner did not repair it within 16 hours after notice, he incurred a fine of five shillings.* The gates were made and supported by individuals, instead of a specified quantity of fence, as was agreed upon, and in some instances land was granted to maintain them, which was to return to the town again when the person who took the gates left off making and maintaining them. For instance, the Bear Neck and Ferry Neck gates were to be maintained by Jonathan Baldwin and his successors, for 18 acres of land in Ferry Neck, and the Beaver pond gate by Joseph Peck, for land at the point. (Record of deeds, Lib. 1, page 87.)

At a general court, held October 5, 1646, it was ordered, that all lands should be recorded in a book kept for that purpose, and that whoever bought or exchanged a piece of land, should give a written notice thereof to the recorder within two months after the purchase or exchange, or forfeit twice the fee of recording, which fee was 2*d.* a parcel; and the recorder was to give a copy of each parcel so recorded, to the next general court, so that the rates from time to time might be levied on the proper owner of the land. In that year the house lots, meadow, and upland of each planter, were entered on record. Since that time the records have been kept with much accuracy.†

The roads in the town at first were left very wide,—no pains appear to have been taken to lay them out with order and

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* He was then to have 16 hours in which to find other defects, and notify the owner or bear the damages.

† The following is a list of the town clerks, from the settlement of the town to the present time, with the year they were chosen:

Robert Treat,	1640	John Fowler,	1718
Richard Baldwin,	1648	John Fowler, Jr.,	1756
Samuel Eells,	1680	David B. Ingersoll,	1774
Daniel Buckingham,	1685	Samuel Whittlesey,	1774
Thomas Oviatt, (or Uffot,)	1689	Gideon Buckingham,	1776
Alexander Bryan,	1692	Abraham V. H. DeWitt,	1809
Richard Bryan,	1698	Samuel Higby,	1813
Jonathan Law, Jr.,	1705	David L. Baldwin,	1836

regularity. In many instances where the trees were the thinest, and the first cart made a track, there the road became established. Instead of the roads being laid out, it was the land which was laid out, and the roads left. The Broad street was left 40 rods wide, and Mill Neck road six. The old New Haven road was 16 rods wide. But by encroachment they have been reduced to their present limits. The first houses which were built on the south side of the upper end of Broad street, were probably set on the common, and a fence run in front. An encroachment of two rods has also been made on the north side of the same street. The land between the lower half of Broad street and the harbor, was at first left in common for a parade ground for the military, but was afterwards laid out, though not to the present line of the street by more than ten rods. When it was granted to individuals and laid out, Wharf street was left ten rods wide. The land lying on the sides of Mill river from the harbor to the upper end of North street, except three conditional grants which are now misimproved, was left open to the common for the public use, and was never designed to have been enclosed; and should the proprietors proceed in a proper manner, all the present encroachments might be removed. The same may be said of the valley of the West End brook. Unauthorized encroachments have been made on many public roads, which cannot be particularized in this work. Some of the roads were laid out on the Indian track, as the Burwell's Farm road, the Point road, and the Turkey Hill road, and most of the old road to New Haven. The roads formerly were not thrown up in the center, but deep ruts were worn down, and a ditch in the middle, by which the water that fell in rain ran off. Many of the roads, and some which are much used, yet remain in this condition. The town latterly have been averse to making improvements in the roads and opening new ones. In 1798, "it was voted to oppose a road from Derby Narrows through the north part of the town to New Haven." In 1802, it was "voted to oppose the New Haven and Milford turnpike company running the turnpike road through peoples' land; but to have them keep the old road, except cutting off short corners." In 1805, the New road, so called, three rods wide, was laid out through the lots in the middle of the town. When first projected it was opposed by the town, and sued for before the county court by individuals. The same may be said of all the roads

in Woodbridge and Orange, which were opened within a few years of the time when they were incorporated.

There are several foot-paths in the town which are much used. One from the ship yard to Gulf street. One from Bear Neck lane to West Point, and one from West Town street to River street. This last was laid out by the town as follows, on the 7th of February, 1643 :

By the brethren and inhabitants of Milford it is agreed, that a footway to the meeting house shall be allowed, (and maintayned with convenient styles) from the West End. The stiles to be maintained by bro: Nicholas Camp at the West End, and by bro: Tho. Baker at the meeting house (for the outside stiles;) and for the inner fences, each man shall maintain his stile in the most convenient place: and the passage over Little Dreadful swamp in John Fletcher's lot, shall be by a long log hewed on the upper side.

The time when most of the bridges in the town, at their several locations, were first built, is as follows: The meeting house bridge, as already remarked, was built in 1640, Fowler's bridge in 1645, Indian, or Great bridge, 1662, Plum's bridge, crossing Indian river on the old country road, 1706, King's bridge in 1711, a bridge from a point of rocks a few rods below the Episcopal church, not now kept up, in 1723, Oyster river bridge, built by Milford and New Haven, 1753, North street foot bridge, 1768, bridge by Jehiel Bristols, 1819, Gulf bridge, 1810. Jefferson's bridge, over the Mill river, was built and is supported by the turnpike company. Washington bridge, across the Housatonnuc, was built and is also supported by a company.

The bridges in the town, without exception, are constructed of wood. If, when new ones are required, they should be built of stone, and perhaps two or three in the center of the town of iron, much expense would eventually be saved. But if wooden ones *must do*, they should be constructed on the plan patented by Ithiel Town, Esq.

A few rods above Washington bridge a ferry was set up by the town, in 1675. "At a town meeting, Dec. 31, 1774, a grant of 40 acres of land was made to be sequestered for the maintenance of a ferry on this side of Stratford river," and a committee was appointed "to agree with some suitable person for the work of keeping the ferry, and to lay out the land." A ferry-house, however, was not built, and a ferryman stationed, till some years after. In 1712 the town appointed a committee to agree with Mr. Richard Blackleack,

of Stratford, to carry the inhabitants of Milford over Stratford river for half price, on condition that the town furnish a ferry-house on this side. In 1720 a committee was appointed "to rent the ferry for a certain number of years, not exceeding seven." On the 13th of December, 1731, it was "voted to accept the grant made by the general assembly, to establish a ferry across Stratford river, and the town appointed a committee to build a good two story house, build a wharf, and provide suitable boats." On the 18th of December, 1758, it was "voted to set up a ferry, according to a new act of the assembly, and repair the house and boats." On the 1st of October, 1798, the bridge having been built, it was "voted to sell the ferry-house and land, provided they will fetch 750 dollars." The sale was accordingly made to William Hopkins, a few days after. The old country road to the ferry was the present ferry wood road, so called. In 1785 it was voted to open the road to the ferry, south of Hog rock.* At Oronoque ferry, a boat has been kept for upwards of a century.

The first settlers being of those people who left England that they might enjoy their religious sentiments unmolested, they took an early opportunity to form themselves into a church, constituted according to their own peculiar views. It was organized, as already stated, at New Haven, at the same time with the church in that place, on the 22d of August, 1639. The method of forming their church was similar to that of New Haven. Seven persons were first chosen, who joined in covenant to be the church, and were called the seven pillars. Milford church pillars were Peter Prudden, William Fowler, Edmund Tapp, Zachariah Whitman, John Astwood,

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* This is a bowlder stone, about ten feet in diameter, and stands on a foundation of micacious schist rock, located about a mile east of Washington bridge. The following ancient stanza explains the origin of its name:

"Once four young men upon ye rock
Sate down at chuffle board† one daye;
When ye Deuill appearde in shape of a hogg,
Ande frighten'd ym so they scampered awaye,
Ande left Olde Nick to finish ye play."

This is the most important witch legend there is connected with the town. On the north side of the rock is cut in capitals, LIBERTY, 1776, done by Peter Pierett, Jr., in the time of the revolutionary war. Thus old cloven foot's gaming table is made a monument of American liberty.

† Cards.

Thomas Buckingham, Thomas Welch. The following is the covenant into which they entered, extracted from the records of the first church. It was recorded by Mr. Pruddens' own hand:

Since it hath pleased ye Lord, of his infinite goodness and free grace, to call us (a company of poor miserable people) out of the world unto fellowship with himself in Jesus Christ, and to bestowe himself upon us by an everlasting covenant of his free grace, sealed in ye bloud of Jesus Christ, to be our God, and to make and avouch us to be his people, and hath undertaken to *circumcise* our hearts that we may love ye Lord our God, and feare and walke in his wayes. Wee therefore doe this daye avouch ye Lord to be our God euen Jehovah, ye only true God, the Almighty Maker of heaven and earth, the God and father of our Lord Jesus Christ, and wee doe this day enter into an holy covenant with ye Lord and one with another, through that grace, and Jesus Christ strengthening us (without whom we can do nothing) to deny ourselves and all ungodliness and wordly lusts, and all corruptions and pollutions wherein in any sort we have walked—And doe give up ourselves wholly to ye Lord Jesus Christ, to be taught and governed by him in all our relations, conditions, and considerations in this world, avouching him to be our only Prophet and Teacher, our only Priest and propitiation, our only King and Lawgiver. And we do further binde ourselves in his strength to walk before him in all professed subjection to all his holy ordinances, according to ye Rule of ye Gospell, and also to walk together with his church and ye members thereof, in all brotherly Loue and Holy Watchfulness to ye mutual building up one another in Faythe and Loue. All which ye Lord help us to perform, through his rich grace in Christ, according to his covenant. Amen.

The following record of Mr. Prudden's ordination, is also extracted from the same book:

At Milford, I, Peter Prudden was called to ye office of a Pastour in this church, and ordained at New Haven, by Zachariah Whitman, William Fowler, Edmund Tapp, designed by ye church for that work: Zach: Whitman being ye moderator for that meeting in a day of solemn humiliation, upon ye 3d Saturday in April, being I remember ye 18th day of ye month, 1640.

John Sherman was chosen teacher of this church, but declined the office. Zachariah Whitman was ordained ruling elder, June 26, 1645. Messrs. Davenport and Hook, of New Haven, were present, and assisted on the occasion. Immediately after his installation, Mr. Prudden made his permanent residence at Milford, which it does not appear he did before that event. Nine persons were added to the seven pillars at New Haven, previous to his installation, and the first at Milford joined on the 2d of July. Mr. Prudden was a

distinguished peace maker, and was much beloved and reverenced by his people. He died in July, 1656, in the 56th year of his age, leaving two sons, Samuel and John, and six daughters. For four years from that time the church was without a pastor.

The second pastor of this church was Mr. Roger Newton. He was born in England, but finished his education at Harvard College, Mass. He is said to have been a near relative of Sir Isaac Newton. He was called from the church in Farmington, where he had preached about ten years, and installed at Milford, August 22d, 1660. According to the church records, "he was installed (with prayer and fasting) by Elder Zachariah Whitman, Deacon John Fletcher, and Robert Treat, Esq., (though not a magistrate and deacon, but as appointed by the church to join the ruling elder in laying on hands in their name.") Mr. Newton died June 7th, 1683. He was succeeded by Mr. Samuel Andrew, from Cambridge, Mass. He was a graduate of Harvard College, and at the time of his call was a tutor in that institution. He was ordained November 18, 1685, Daniel Buckingham being ruling elder. He found the people in great disturbance and confusion, but he happily united them. After continuing in the pastoral office 52 years, he died, January 24, 1738, aged 82 years. He was a hard student, and of very retired habits; seldom visiting his people, or leaving his study to attend a funeral. Mr. Andrew was a patron of education, was one of the first projectors of Yale College, and was more forward and active for its establishment than any other person. He was seconded in his exertions by his father-in-law, Governor Treat, and he was looked up to by the clergy to exert his influence with the governor. At the death of Mr. Abraham Pierson, first president of Yale College, he was chosen rector pro tem., and for a number of years had the senior class under his instruction at Milford, this being before the college was settled at New Haven. He was one of the corporation of the college for nearly 38 years, till his death.

Mr. Samuel Whittelsey, Jr., of Wallingford, was settled colleague pastor with Mr. Andrew, Nov. 9, 1738, and continued in the office of the ministry till his death, which occurred October 22, 1768. He was born in 1714, was educated in Yale College, and was a tutor in that institution from 1732 till his removal to Milford. He married Susannah, daughter of Col. Roger Newton,

Mr. Whittelsey was succeeded by Mr. Samuel Wales, son of Mr. John Wales, of Raynham, Mass. He graduated at Yale College, in 1667, and was ordained December 19th, 1770. In 1776 he went into the army as chaplain. He was dismissed in May, 1782, to be professor of divinity in Yale College, to which office he had been previously elected. He died Feb. 18, 1794, at New Haven.

The church was destitute of a pastor till March 17, 1784, when William Lockwood, A. M., tutor of Yale College, was ordained. On account of his ill health he was dismissed, April 28, 1796.

Mr. Bezaleel Pinneo, the present pastor, was ordained October 26, 1796.

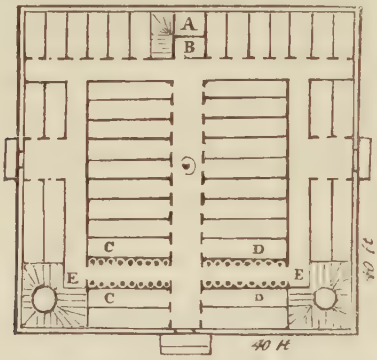
The town early made ample provision for the support of their ministers. When the division of lands were made, a number of pieces were sequestered for the church, and the three first ministers had large grants of land made them for their own. The town gave Mr. Prudden his choice of lands when divisions were made, and in 1645 they granted him liberty to take up as much land as he wanted, besides his division. Nothing is recorded to show that Mr. Prudden was paid a stated salary, and the probability is he was not, for the people "raised and gathered his crops, and carted his fire wood."

The town voted Mr. Newton, September 9, 1659, provided he would settle with them, the house and home lot belonging to them, 14 acres of meadow, and as much upland as he should want. In 1681 a committee was appointed to look up and record to Mr. Newton all the lands granted him by the town.

The town granted to Mr. Andrew, March 4, 1685, with the proviso that he settled, eight acres in Elders' meadow, (Great meadow,) two by John Newton lot, ten near the Mill river, four at the West End, for pasture, and eight on the northeast side of Merwin's swamp. After he settled, other land was granted him. Mr. Andrew was always allowed a salary for a number of the first years, of £100, to be paid in provisions, and £12 for wood, out of the town treasury. In 1710 this salary was increased to £150. In 1715 they gave him the use of the sequestered lands of the church, during his life. In 1735 it was voted that £200 should be paid him annually during his life. Mr. Whittelsey's salary was to be £100 during the life of Mr. Andrew, and £200 afterwards. He had a settlement of £800.* Mr. Wales' salary was £110,

* Paid in depreciated bills—worth probably about 200*l.* sterling.

and a settlement of £300. Mr. Lockwood's, £130, and £300 settlement. Mr. Pinneo's salary is $600 annually, during life.



Ground plan of the first Meeting House.

A, the pulpit; B, deacons' seat; C, guard seats; D, guard seats on the women's side of the house. The dots show the place where the guns were set. E, gallery stairs. The bell rope hung down in the middle aisle.

South view of the first Meeting House.

This society have had two meeting houses besides the one now standing. The first one was erected in 1641, and, as already stated, was to be forty feet square. It was not finished in some years. In 1697, it was voted to build a gallery across the west end. In 1700 it was voted that the guard seats should be raised, and a place provided back of the seats

for the guard to set their arms. In 1705 it was voted to remove the guard seats to the women's side, where they were wont to stand, also to mend and right up the gallery seats, to make more room. It was also voted that the selectmen get the bell mended. In the same year it was voted that a floor be laid over head in the meeting house. In 1707 it was voted that the gallery be built on the north side of the house, and in 1709 that one be built on the south side, and that three long seats be built in each gallery. It was also voted that the meeting house should be seated according to the list, one head to each list. In seating it was voted that respect should be paid to aged persons, the wives of church officers and magistrates, chief military officers, and deaf persons. It seems that previously there had been some contention about seats—and it was then voted, that whosoever should be convicted, before a justice of the peace, of needlessly setting out of the seat they are regularly seated in, in the meeting house, shall forfeit the sum of five shillings, to be paid into the town treasury. In 1718 it was voted to secure the turret by covering the floor thereof with sheet lead. In 1719 the meeting house was again seated. It appears that the seats were "long seats," that the men and women sat on different sides, and that both were seated. In 1720 it was voted to make a new door out of the west end of the house, for a passage out of each gallery into the street. In 1723 it was voted, that no addition shall be made to the meeting house, and that the selectmen need not cover it anew.

The second meeting house of the society was built in 1727 and '28. It was 80 feet in length, 65 in width, and three stories high. It had two tiers of galleries, the upper tier being designed for the slaves and other blacks to sit in. The steeple was at the west end of the house, and ninety-five feet high. There were three entrances to the house—the steeple door, the front door next the street and opposite the pulpit, and the east end door next the river. At this door were high semicircular steps. The house was at first laid out into long steps, but in about 1775 they were taken up and pews made. In 1803 the house was arched and the upper gallery shut up. The plan of the house, it is said, was drawn by Governor Law.*

* The house was first seated in 1729. The five lists of estate on which money was raised to build the house, were added, and people were seated thereby, consideration being had to aged people and the civil authority.

In 1740 it was voted to purchase a new bell, of about 600lbs. weight, the old one being cracked.* In the same year, Ebenezer Parmilee set up a brass clock, which, proving to be a good one, the town, two years after, paid for. The people of Amity, Mr. Jesse Lambert, and Mr. John Clark, were excused from paying anything toward buying it, on account of the distance they lived from it. In 1744 it was voted to have a new weathercock made and set on the spire. This meeting house was demolished in the spring of 1822, when the present one was built. Capt. Michael Peck was the architect. In 1825 the town employed Barzilla Davidson to make a new (wooden) clock,† and set up in the new meeting house, at an expense of $260, besides the good old brass wheel clock, which he took at 40 dollars. This, it is said, he set up and sold in New York for $600.

The second Presbyterian society in Milford originated in 1741, and was begun by seceders from the first church. Upon the settlement of Mr. Whittelsey there was a respectable minority opposed to it. After hearing him preach a couple of years, instead of becoming reconciled, the minority became the more disaffected and uneasy. They complained that they were not edified with Mr. Whittelsey's ministry, and that he preached Arminian doctrine. In order to obtain relief they brought the affair a number of times before the "ecclesiastical association," and petitioned to be constituted a separate church; but they were vigorously opposed by the major party, and "the debates were conducted with so much passion that it is said fists were doubled." Failing to obtain relief from the consociation, the minor party "declared their sober dissent from the established church, and professed themselves to be Presbyterians, according to the church of Scotland," and agreed, on the 30th of November, 1741, to set up a separate assembly, in case thirty heads of families would unite for that purpose. Accordingly, on the first Sunday in December, a public meeting was opened by them, at the house

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* The old bell was taken at the foundry for old metal in part pay for the new one. It was brazed and sold to a society in Waterbury. It now hangs in the belfry of the church at Salem Bridge, and is considered to be the best bell in the state.

† If this clock could have the moving power attached to it that Redheifer once fixed to his perpetual motion, in Philadelphia, viz., an old negro behind the curtain to turn it, perhaps it might answer a better purpose than at present.

SOUTHERN VIEW OF THE CONGREGATIONAL CHURCHES IN MILFORD.

The building seen on the left is the first Congregational Church; that on the right, the second; the small building with a spire is the Academy.—p. 106.

of Mr. George Clark, Jr., for the first time on a Sunday. On the last Tuesday in January, they qualified themselves before the county court, according to the English "act of toleration," by taking the oath and subscribing the declaration required by the said act, for worshiping God in a way separate from that by law established in the colony. The persons who thus qualified themselves, were George Clark, Samuel Tyrrel, Bartholomew Sears, Benjamin Fenn, Ezra Camp, Nathaniel Buckingham, George Clark, Jr., Henry Peck, Joel Baldwin, Elder Noah Baldwin, Ephraim Strong, Jr., Samuel Whiting, Benjamin Fenn, Jr., John Smith, Jesse Lambert, Samuel Sandford, 3d, Joseph Fenn, Jr., Jeremiah Peck, Jr., Peleg Baldwin, Samuel Sandford, Samuel Smith, Andrew Sandford, Jr., John Sandford, William S. Sears; also, soon after, Andrew Sandford, Jonathan Fowler, Josiah Tibbals, Ephraim Strong, Josiah Northrop, Samuel Sandford, Jr., Joseph Fenn, Samuel Bristol, John Downs, Samuel Oviatt, Thomas Tibbals, Thomas Welch, Jerijah Baldwin, Edmund Treat, and John Peck.

Mr. Benajah Case, of Simsbury, was prosecuted for preaching to the "*sober dissenters*," on the 17th of January, 1742, and imprisoned by sentence of Governor Law, in the county jail. Mr. Whittelsey denied the use of his pulpit in that year to five ministers, whom the dissenters wished to hear preach, though not occupied by him at the different times when requested. One of these ministers preached on the door stone to an assembly of a thousand people. In the spring of the year 1743, Mr. Jacob Johnson preached to the seceders, and having taken the necessary oath before the county court, was invited to settle, and the 6th of April was agreed upon as the day of ordination. But in consequence of the strenuous opposition of the old society, this never took place.

In June, 1742, they made preparation for erecting a meeting house, but the town refusing them permission to set it on the commons, it was not raised till November. On the 9th of that month the county court granted them liberty to erect it, and it was located on land furnished by Bartholomew Sears. There was no steeple to this house till 1799, when one was built by subscription. Stephen Treat,* Esq., gave the bell.

* This man was noted for his eccentricities. He professed to be a subject of "King George," till his death, and the king's birth and coronation days he annually celebrated by firing of cannon, &c.

The first sermon preached in the house was by Mr. John Eells, of Canaan. Being complained of for preaching, he was sought for by the constable, but could not be found. Mr. Kent was also complained of for preaching the next Sunday, but could not be apprehended. In June, Mr. Richard Treat, of Abington, N. J., but a native of the town, came and preached two Sundays with them. July 20, they invited him to settle. But the presbytery of New Brunswick, under whom the society had put themselves, judged it inexpedient for him to remove, on account of the opposition made to it by his people in New Jersey. At the request of the society, and by appointment of the presbytery of New Brunswick, Mr. Samuel Finley, president of Princeton College, preached to the people on the 25th of August, and the next Sunday, for which he was prosecuted, tried, and condemned, and ordered by Gov. Law to be transported as a vagrant, disturbing the peace of the community, out of the colony, from town to town, by the constable of each town. This treatment of Mr. Finley was considered by some of the ablest civilians in the colony and in the city of New York, to be so contrary to the letter and spirit of the English constitution, that had complaint been made to the English court, it would have vacated the charter of the colony.

The general assembly, in May, 1750, released them from taxes to the first society, and granted them certain parish privileges; but they were not invested with the full privileges of an ecclesiastical society, until the session of May, 1760. This assembly allowed them their portion of the society's fund. Their first legal society's meeting was held on the 27th of October following.

The first minister of the second society was Mr. Job Prudden, a native of the town, and great grandson of Peter Prudden, the first minister in the town. He graduated at Yale College, in 1743. He was ordained in New Jersey, by the presbytery of New Brunswick, as pastor of a separate church in his native town, in May, 1747. Two delegates from Milford attended as delegates, his ordination. Mr. Prudden died of the small pox, taken by visiting a sick person, June 24, 1774, aged 59.

He was succeeded by Mr. Josiah Sherman, a native of Watertown, Mass., great grandson of John Sherman, one of the first settlers of the town, and who afterwards settled in the ministry at Watertown, Mass. He was installed August 23,

1775, and dismissed June 21, 1781. He died at Woodbridge, November 24, 1789. Before he came to Milford he had been settled at Woburn, Mass., about 15 years.* The next pastor of this church was Mr. David Tully, installed November 17, 1784, and dismissed December, 1802. Mr. Sherman Johnson succeeded next, ordained February 6, 1805. He died of consumption, May 21, 1806. Mr. Caleb Pitkin was ordained March 16, 1808, and dismissed October 22, 1816. Their next minister was Mr. Jehu Clark, from Newtown, installed December 10, 1817, and dismissed in 1826. He was succeeded by Mr. Asa M. Train, the present pastor, who was ordained July 2d, 1828.

Mr. Prudden's salary was £48 and his firewood, Mr. Sherman's £70, Mr. Tully's £90, Mr. Johnson's $383.34, Mr. Pitkin's $400, Mr. Clark's $400, Mr. Train's $450; and besides they all have had the use of the parsonage land. The society has a fund, raised by subscription, of about $3500. In case the society should be dissolved, the money is to revert back to the heirs of the original subscribers, provided they are in no way concerned in its dissolution. Mr. Prudden gave £100 toward raising this fund, and at his death he bequeathed all his estate, real and personal, to the society. The land, amounting to 22 acres, cannot be alienated by the society, and is now very valuable. The meeting house which is occupied at present by the society, was built in 1833.

The Episcopal society was formed in 1764. It appears there were persons of that denomination in the town for 25 years previous, for it is recorded, that at a town meeting, Dec. 10, 1739, the collectors of the society's taxes, complained to the town that they met with difficulty in collecting from some persons, who call themselves Episcopalians; whereupon it was voted that the selectmen should apply for advice to the Hon. Jonathan Law, Roger Newton, Esq., and Samuel Gunn, Esq., and proceed according to their advice, and if any dispute should arise in the law between the collectors, and such as call themselves of the Church of England, that the expense should be paid out of the town treasury.

The church was raised in 1771, and consecrated by the name of St. George's church, in March, 1775. The land on which it stands was purchased of the town, and by the deed

* He was father of the present Roger M. Sherman, Esq., of Fairfield.

of conveyance is bounded north by a brook, east by the Mill river, south by a swamp, and west by the road. Dr. Tomlinson was greatly instrumental in procuring aid for its erection. The Episcopalians formerly suffered much opposition, and were considered by most of the New England people as being akin to the Church of Rome; but old prejudices have in a measure subsided, and the church at present is in a flourishing state.

There is a small but respectable Baptist church in the town, which was organized August 28th, 1831, and owes its origin to Mr. James H. Lindsley, of Stratford. The present minister is Mr. Oliver H. Hammond, a young man of high scientific attainments, a fluent speaker, and in all respects deserving of esteem. In the fall of 1835, John H. Noyes, a Perfectionist, preached for a time in the town; but he soon left the place.

The first ground occupied for a burying place in the town, was a part of Mr. Prudden's home lot, being the east end of his garden. On the north side of it was a road called Prudden's or burying-yard lane, which has long been shut up. The first English person who died in Milford, was a son of William East, aged a year; he died June 18th, 1644. The first adult, was Sarah, wife of Nicholas Camp. The records state, that "she had twins on the 2d of September, 1645, and was doing well till the night of the 4th, when she was taken very ill with cold. She died on the 6th, (being the last day of the week,) in the morning, and was buried the evening after, in the garden of Mr. Peter Prudden, pastour." Here were buried all who died in the town previous to about 1675, and among these was Mr. Prudden himself, in 1656.

The present burying-ground was at first laid out small, but the town since, at five different times, have purchased land adjoining, and added to it. The original part is the southeast side. It lay open to the common, till 1751, when the town ordered it to be fenced in, leaving the road three rods wide, on the south side of it; and a committee was appointed to attend to the business. But the fence was not completed till 1756. It was made of stone, laid up in a very rough manner, and such is the fence at the present time. This ground is entirely neglected, only on the occasion of a funeral; the older monuments are many of them broken down; some of them are covered with moss, so that they are illegible, and the general appearance of the yard is such as indicates but little respect to the memory of the dead. For the sum of $100 the stones

could be righted up and the moss scraped from the inscriptions. It is much to be regretted, that the ashes of the venerated dead are treated with such neglect as they are in many of our towns. When it is remembered, that the patriarchs of old, "by faith gave commandment concerning their bones," it invests this subject with a dignity and importance every way worthy the attention of rational beings. But as long as avarice is the predominant spirit, it is nothing strange that the dead should be, like beasts, consigned to oblivion as soon as the cold earth covers them.

The burying-ground is bounded on the east by a small swamp, containing about an acre, in which formerly stood near the center two large pine trees. They were felled about 1830.

In 1825, the town purchased a hearse at the expense of $70, and erected a house for it, which cost $37.

Milford is a very healthy town, and is hardly ever visited by an epidemic sickness. For a time after the first settlement, however, it was not as healthy as at present. About the year 1660, a number of widows are mentioned in the town records, and it is probable that a short time before, some mortal sickness prevailed. The long fever, so called, was formerly a common disease in the summer and autumn, though rarely epidemic. For want of suitable medical treatment, it would sometimes run a long time. (from six weeks to two months,) hence its name. It was similar to what is now denominated typhus fever. But the disease which was most dreaded in old times, was the small pox. Even the sound of the word carried with it terror and consternation. Nor is it to be wondered at, considering the mortality attending it, when spread in the natural way. Popular prejudice was so great against *inoculation*, that it was never much practiced in Milford. Such a change, however, had taken place concerning it, in public opinion, that at a town meeting, April 7th, 1800, the following vote was taken:

Voted that the privilege of setting up the "Inoculation for the small pox" and building a house for that purpose be and is granted to David B. Ingersoll, of Milford, and his heirs and assigns, under the control and direction of the Civil Authority and Select Men of said town, he to provide bed and bedding, and to admit into said house all persons infected for a reasonable reward, and is to have three shillings for every person admitted to inoculation; the person to have choice of Physicians.

A small pox hospital was accordingly built on the Housa-

tonnuc river, above Oronoque ferry, but vaccination being soon after discovered, and by it the direful disease being disarmed of its terrors, the institution was never of much use.

The physicians who have practiced in the town must have a passing notice. The following is believed to be a correct list, from the first settlement till the present time: Jasper Gunn, John Durand, John Fisk, Jean Harpine, Ezekiel Newton, Zebulon Gillet, James Clark, Elias Carrington, Samuel Whittelsey, Caleb Austin, John Rossiter, Abraham Tomlinson, John Carrington, William Tully, Charles Beardsley, Elijah F. Bryan, Andrew French, Hull Allen, and Joseph Tomlinson. The three last mentioned, are at present the practicing physicians of the town.

In 1712, Dr. Andrew Warner, a botanical physician, came into the town and practiced with much success for six or eight years. He was commonly called the Indian Doctor, because he used no other but vegetable remedies. He removed from the town to New Milford, where his posterity yet reside.

In the autumn of 1836, Dr. Edwin Woodruff, a *Thomsonian physician*,* opened an office in the town, on the west corner of Broad and Wharf streets. His practice has been remarkably successful.

The subject of education received early attention from the first settlers of the town. Good schools were considered of the highest importance to the community of anything next the church. The first school was kept by Jasper Gunn, the physician. Richard Bryan, son of Alexander Bryan, was an early teacher. Very little, however, is on record concerning primary schools, till 1696, after which, there is some annual town act concerning them. It appears by New Haven records, that there was a Latin School in Milford previous to 1656. In Dec., 1696, it was voted that a school should be kept up, the whole year ensuing, and that the selectmen should provide an able teacher. Thirty pounds was appropriated towards the support of the school from the town treasury. The next year, in December, it was "voted that £35 be allowed toward the maintenance of a Latin school, and that the selectmen provide a school master, (by the advice of the honorable governer and Mr. Andrew,) and to see that the school is attended by such scholars as need learning."

In Dec., 1699, it was voted that £40 should be given to

* He studied medicine with Dr. Cyrus Thomson, of Geddesburg, N. Y., a son of Dr. Samuel Thomson, of Boston.

support schools in the town, £12 of which should go to maintain a school in winter at the West End. At a town meeting, Jan. 3d, 1699–1700, liberty was granted to men at the West End, to build a school house at some convenient place. For a long course of years, about the same amount was annually appropriated for the support of the schools, the one in the east part of the town being kept the whole year, the one at the West End during the winter months. On the subject of schools, the following is recorded:

December 10th, 1750. Voted by the town that if the money granted by the General Assembly for the support of schools in the town, with the 40*s.* raised upon every 1000*l.* in the Grand Levy falls short of supporting sufficient schools in the town, that the remainder thereof shall be paid out of the town treasury, provided always that such a part as the inhabitants of Amity and ye Bryan Farms, Burwell Farms, and Wheeler's Farms pay on any rates, shall be returned to such a committee as shall be appointed by either of the Farms to receive their proportion of said money, and the same to be improved for maintaining a school in each and every of the said Farms.

Concerning the first receipt of the public money from the State School Fund, is the following record:

November 27th, 1797. The town met and formed into a school society and appointed necessary officers to receive such sums of money, as they may hereafter be entitled to by virtue of an act entitled "An Act for appropriating public Monies which shall arise on the sale of the Western lands belonging to the State."

Stephen Gunn, Esq., was appointed treasurer, and Gideon Buckingham, clerk. A committee was appointed to receive the said money, and pay it over to the treasurer, consisting of Messrs. Abraham W. H. De Witt, Joseph Platt, Jr., William Coggeshall, William Atwater, Elnathan Baldwin, and Lewis Mallet.

The town is at present divided into ten school districts, and the public money received, by being expended in the most parsimonious manner, supports the several schools, about nine months in the year. There is in Milford a town school fund, raised by the sale of pieces of sequestered land, the annual interest of which is expended for schools, by being added to the money received from the state. The schools are as good, perhaps, as can be expected, for the wages paid the teachers. But if the town would raise annually, by a tax, a sum half as much as is received from the school fund, and add to it, and pay such wages as would engage teachers of scientific acquire-

ments, and make it an object for them to instruct *in reality*, instead of having an inefficient form, the community would be greatly benefitted. But so long as a paltry pittance is grudgingly paid, so long the standard of the public schools will be depressed.

Concerning the subject of the *western lands*, which for a time agitated the state, the following votes are recorded:

March 21, 1773–4. Voted that in the opinion of the town the Colony extending their jurisdiction over the lands lying west of New York on the Susquehannah river (and challenged by Mr. Penn as being within his patent) without prosecuting their claims before his Majesty in council, the only proper place, will be tedious, expensive, and of dangerous consequences.

Accordingly, a remonstrance was drawn up and sent to the assembly. Recorded, town records, Lib. xv. pages 88—90.

March 10th, 1794. Voted that we concur with a number of respectable towns in this state disapproving the Act of the Assemby in October last relative to the sale of the Western Reserve Lands, as we consider the act at this time impolitic and not condusive to the best interests of the State, and that we will take every reasonable method to obtain a repeal thereof.

The first schools in Milford were kept in the town houses, at the east and west ends of the town. These houses were built, the east town house in 1645, and the west in 1700. The first east town house, (or school house, as it is called on record,) was taken down in 1734, and a new one built. This house was burnt in 1758, by some British soldiers in a revel. In the winter of that year, it being in the French and Indian war, a company of the king's troops quartered in the town, and a number of them lived in the town house. The next year, the government sent over money towards building a new one. On this subject, is recorded the following: "Dec. 10th, 1759, Voted to lay out the £50 granted by government to build a town house, and that it be two feet larger each way than the old one, which was burnt by the king's troops." It was also "Voted, that Mr. John Harpine should build the house as far as the £50 might go." This house is at present standing, and is occupied by the Baptist society for a meeting house. It is 45 feet in length and 30 in breadth.

The present town house was built in 1833, by Elijah Baldwin, architect, at the expense of $1,200. The length of the house is 42 feet, and the width 32, and is two stories high, with four windows on a side, in each story. The upper story

South view of the Episcopal Church and Town House, Milford.

is finished off for a school room. Three hundred dollars of the "permanent funds of the town" were appropriated towards the erection of the house; the remainder was raised by a tax of two cents on the dollar. Concerning the use to which this was to be appropriated, the following vote was passed previous to its erection:

At an adjourned town meeting, Jan. 16th, 1832, voted, that the lower part of the house be occupied for the use of the town exclusively, and the upper part, for the advancement of education, and that no minister, missionary, ecclesiastic, or preacher of any order or denomination, be allowed to preach in the house when built.

Soon as the vote passed, a facetious person present exclaimed, "Mr. Moderator, please to add, 'nor any other juggling allowed there.'" Many were opposed to building a new town house, (as they are to all other public improvements, which would compel them to cut their fast-knotted purse-strings,) and when the vote was passed authorizing the erection, a wealthy farmer of the "West End" told Mr. Moderator, that "it didn't appear to be a vote about that corner." Whereupon, to satisfy the *gentleman*, it was again put to vote. Had this house been built of brick or stone, with a fire-proof apartment for the town records, it would have been just the thing needed. Where the records are now kept, they are very insecure.

The original *west town* house is yet standing. It has always been used for a school since its erection, and thousands have there received the rudiments of their education. In 1824 it was bought of the town by the district.

Besides the town room "for the advancement of education," there is an academy building in the town, situated between the meeting houses, on the east side of the river. A permanent school was kept there during most of the time between 1810 and '25, by Elijah Bryan, Esq., whose stern tuition was the cause of many unpleasant reminiscences. At present a high school is kept there, by Mr. Oliver H. Hammond, principal, assisted by Mr. Jonas French, which is every way worthy of patronage.

There have been two public libraries in the town, which were considered very valuable in their day: the Milford library and the Associate. The first mentioned library was established in 1745, and was principally made up of books of sermons, with superabundant copies of the Saybrook platform, a few books of travels and voyages, fewer of history, and still fewer of philosophy. This splendid library was considered of such value and importance, that every person on becoming a member was obliged to give his bond of £10, for security against damage and loss of books. The library has not yet been formally dissolved, but is now neglected, and the books scattered to the four winds. The Associate library was established in March, 1761, by members of the second society, and was altogether a party concern, and such was the spirit of contention between the two societies, that they could not agree to read the same books. This library was more judiciously selected than the "old Milford," but yet it contained a large proportion of Calvinistic works. It was dissolved about 1820.

The first public house in the town, of which there is any record, was kept by Henry Tomlinson, by occupation a weaver. He kept it only for about a year, when it was taken by Richard Bryan. It appears by the county court records, that Tomlinson did not give satisfaction, and that the town brought a suit against him, at the court in New Haven, which was decided June 25, 1656. Some of the complaints against him were, that "he had broken the jurisdiction order, by selling strong water, wine, and beer, at greater prices than was allowed, and kept a disorderly house," in "that he suffered young men and maids to come there and dance, and play at shuffle board," (*cards.*) Concerning this tavern, the following is recorded on the town records:

April 21, 1641. The town, after some debate with Henry Tomlinson about keeping an ordinary, and some speeches in regard to the season of the year, that they could not tell how to build for him

before harvest, some former speeches were renewed about an exchange betwixt him and Richard Bryan, in ye court—and ye towne proffered Henry Tomlinson, that if he would undertake it speedily, so yt ye towne might not be destitute, to see if they could procure Richard Bryan's house, and yt yn. he might buy it. Henry Tomlinson was willing to yield himself to ye members of ye particular court, and exchange with Richard Bryan; Ensign Bryan to judge of ye price of his house and lott, and of the value of his sonnes house and lott. The deputants agreed to exchange, by giving Richard Bryan 45*l.* vantage to boot, besides ye house of goodman Tomlinson, which said house was called 23*l.*, and Richard Bryan's 68*l.*

June 26, 1655. Richard Bryan and William East bought ye house above named of ye town, for ye same price of 68*l.*, with the barn, house lot and all ye priviledges, except ye long table and bench, which the town lett remain there gratis, for the use and improvement of the sd Bryan.

This house stood on the old country road, ten or twelve rods west of the meeting house. A public house was kept there from the time it was opened by Henry Tomlinson, till about twelve years since. The Bryans kept it for a long course of years. General Washington twice put up over night at this house, during his tour through the country, in 1789. It was kept at the time by Andrew Clark, and probably in an indifferent manner, if we may judge by the following circumstance. Washington not much relishing his supper of boiled meat and potatoes, called for a bowl of milk, which was brought him, with a pewter spoon in it, having a broken handle. He asked for a silver spoon, but was told "the house afforded none;" whereupon he gave the servant maid a two shilling piece, and told her to go and borrow one. She accordingly borrowed one for him at the minister's. The house was last kept by David Butler.

A public house was kept in the West End, located on lot number 50, by John Camp. It was opened, 1705. Samuel Miles kept a tavern, begun about 1710, at the place where Col. S. B. Ford now lives. There are at present four public houses kept in the town, two in the center, one at Poconoc point, and Washington Bridge House. The two in the center are located on Broad street, opposite each other, and are probably in opposition, in other respects besides their location. Washington House is kept by Capt. Stephen Trowbridge, and Milford Hotel by Nathan Merwin. The one at Poconoc point is kept by Benajah Thomson, Esq., formerly of Wallingford, a gentleman disposed to accommodate, and to make his guests feel themselves at home. The house is pleasantly situated on the

extremity of the high ground at the point, and is a delightful resort for people from the country, who may visit the seashore.

The town has always been well supplied with mills. As already remarked, Fowler's mill was the first mill erected in New Haven colony. It was of such importance to the community, that upon its being injured by a freshet, in December, 1645, it was voted in general court, "that all the town should help Mr. Fowler repair the mill, and he was to call for them, each man a day, till he should have gone through the town, whenever he needed aid. If he went not through the town in one year, the same liberty was granted till he had gone through." This mill is yet of much utility to the public, and at present is the best one in the town. It is owned by Mr. Joseph Fowler, of the sixth generation from the first builder. Perhaps it would be no injustice to the owner, or to the community, if the part of the first order concerning this mill, was again to be enforced, "that the brethren, of five judges, should appoint what toll he should take."

The mill establishment near the meeting house was commenced in 1675. The following are the oldest records concerning it:

A town meeting, Sept. 29, 1764. It was propounded to the town by Major Treat, Elder Buckingham, Lieut. Fowler, and Thomas Hayes, to build a fulling mill and saw mill in ye most convenient place near ye island in ye town, and to have ye liberty to make use of all sorts of timber, for the use of ye inhabitants of ye town, and yt if they sell any sawen timber, it shall be of timber taken upon yr own ground or purchase of other men—which was granted to ym by ye town.

A town meeting, Dec. 7, 1702. The town desires ye owners of ye saw mill to set up a grist mill somewhere near ye saw mill, with two sett of stones, one for English and the other for Indian grain, (*corn*) and a good boult, so yt men, if they wish, may boult yr own flour.

By this order it appears that bolts in mills at these times were turned by hand, and that it was customary for the owner of the meal to bolt it.

The flour mill is at present in good order; the saw mill, in 1836, was taken down, and a woolen factory erected in its place, by Messrs. Townsend Dickinson & Co.

The mill seat by the side of the turnpike, on Beaver river, was first improved for a fulling mill.

At a town meeting, May ye 27th, 1689. Capt. Samuel Eells, Timothy Baldwin, and Samuel Couch, proposing to the town to

have liberty to build a fulling mill upon ye Beaver brook, within ye common fence, on Timothy Baldwin's land, doe promise if ye stopping of ye water by ye dam be so that it is not passable in ye highway for carts and horses, they will make the way passable by such a bridge as shall be necessary for carts and horses, and maintain ye same soe long as ye mill and dam shall stand. The town, by a full vote, granted ye request upon ye conditions proposed.

Since the revolutionary war this mill site has been owned by David Prince and his sons, and a flour mill kept in operation there till within about ten years past. It is now unimproved, but so good a water-privilege will not long be suffered to remain useless.

The third grist mill erected in the town was on the East river, where the Quarry saw mill now stands. The following is the record of the town grant for said mill:

December 23, 1706. Granted to Mr. John Plumm, Senr., liberty to sett up a grist mill at ye East river, below ye country road, provided he do it within twelve months, and at the same time does make a good causeway and bridge for foot, cart, and horse, over ye East river. He and his heirs and assigns are to keep the same in good repair, and upon neglect to keep ym in such repair, upon warning given by the surveyors, he or they shall forfeit this grant to the town, and further, this town people's corn is to be ground before that of strangers.

This mill seat is now owned by the New Haven and Milford Marble Company, where they have works for sawing stone.

The following is the record of the grant for Gulf mill:

February 18, 1713-14. Voted that the town hereby grants the privilege of the stream at the Gulf, and all conveniences for erecting a mill, to such inhabitants of ye town as shall within eight days after this date enter yr names to this vote, or a copy of ye same in the town clerk's office, on condition that they buid a mill within twelve months, each person to bear their proportion of ye cost, and that they or their heirs grind for the inhabitants of the town before other persons who may happen to want grinding done at ye same time, and yt they make good all damages done the highway or meadows adjoining the Indian river, by reason of ye mill, so yt no just complaint be made to ye town.

The company consisted of about 40 persons, as may be seen on Lib. 2, of town acts.

The Gulf mill, now standing, was built about 50 years since. It is a tide mill, is an unprofitable establishment, has passed through many different hands, and is now idle.

Considerable attention appears to have been early given in the town to trade and commerce. The first merchants were

Alexander Bryan,* and his son, Richard Bryan, and William East. As early as 1640, "Ensign Bryan sent a vessel to the Bay, (Boston,) laden with beaver, otter, and other precious furs, and in return brought back such goods as were needed by the planters for their own use, and for trade with the Indians." In May, 1650, the town made him a grant of a piece of land, on which to set a warehouse, (store,) three score feet long, and twenty feet broad. This was on the west corner of Broad street and Dock lane. In the same year he built a wharf for the unlading of goods, a short way below the mill, at the end of Dock lane. This he resigned to the town, in 1653, on condition that they should always keep it in good repair. Previous to the construction of this wharf Mr. Fowler had a small one above, a few rods below his mill. On the 13th of December, 1655, "the town gave Richard Bryan leave to build a warehouse near unto his father's, on the other side of the highway, 30 feet one way, and 18 feet another." Serg. William East had a warehouse between Ensign Bryan's and the house of Miles Merwin, the tanner. These three merchants, in 1675, owned two brigs and a sloop. The brigs made voyages to the West Indies, and the sloop was kept in the coasting trade to Boston. The exports to the West Indies were staves, cattle, and horses, beef, pork, flour, and corn meal. In return were brought rum and melasses, and European goods. About this time, according to traditon, rum and melasses were carried from Milford to New Haven. The fur bought of the Indians was principally sent to Boston, and exchanged for dry goods. Ensign Bryan's credit stood so high in Boston, it is said, that his notes of hand were as current as bank bills at the present day. In 1670, John Maltbee traded in the town. In 1685, Nicholas Camp built a warehouse at the West End, concerning which is the following record: "November 27, 1686. The town gives to Nicholas Camp the ground his new warehouse stands upon, he having acknowledged his irregularity in setting it up without the town's consent."

In 1696, Mungo Nisbett was admitted an inhabitant, and granted liberty of free trade and commerce in the town. He

* It appears by the New Haven records, that by profession he was a lawyer, he being attorney for Roger Ludlow, of Fairfield, in an action of slander brought against him by Thomas Staples, for accusing his wife of witchcraft.

carried on his trade by the way of New York. In 1714, Samuel Clark, merchant, bought Richard Bryan's warehouse, on the east side of the highway, for £16. The land on which it stood, was 2r. 13ft. in length, and 31½ feet wide. About 1740, Louis Lyron, a Frenchman, was an eminent merchant in the town. Peter Pierett was a merchant in the town about 1730. He first built the wharf now called Town wharf, and sent a ship to Bordeaux, in France, after a cargo of wine. She made a good voyage, and got safe back as far as Newport, Rhode Island, but in attempting to pass through Fisher's Island Sound was wrecked, and her valuable cargo all lost. John Gibbs traded in about 1754, and sent vessels to Holland. In 1790, Charles Pond & Co. were engaged in commercial business, and in 1793 they built the wharf at the Gulf. The last "seafaring business" carried on in the town, was by Miles, Strong, & Miles. With their heavy failure, in 1821, terminated all commercial enterprise in the town. All the trade of the place at present is with New York, two little market boats running up and down weekly. There are now in the town about a dozen storekeepers, who trade in country produce and other articles.

Ship building was formerly carried on in the town to considerable extent. As early as 1690 it is recorded, that Bethuel Langstaff built a brig of 150 tons, for Alexander Bryan, and in 1695, another for Elisha Bennill, of Boston. The Sea Flower was launched in 1717, owned by Richard Bryan. From that time until 1818, sea vessels and coasters were frequently built, some for merchants in the town, and others for New York and Boston people. The last vessel built in Milford, was an East India ship, named the "Isabella," launched in 1818, and sold in New York. The old ship yard is on the east side of the harbor, a few rods below Fowler's mills. Vessels were also formerly built on the Housatonnuc river, at Wheeler's farm.

The first planters of the town were mostly farmers, and for a few of the first years there appears to have been a great want of mechanics. George Clark, Jun., was a carpenter, Nathaniel Baldwin a cooper, and John Baldwin a tailor. Besides these, it is not known that there were any artisans. A blacksmith was much needed, and the settlers at first had to go to New Haven to get their iron work done. In 1643, they obtained one from Boston, by the name of John Smith. In the old records of grants of land made to him, he is called

John Smith, the smith. He had his shop by the side of the river, on the enclosed spot east of the Baptist meeting house. Another early blacksmith in the town, was Ephraim Strong. In 1646, it was "voted, that Edward Adams should have a house lot in the Mill Neck, if he will follow his trade in the town, of dressing leather, and also buck skins, for breeches and vests." Miles Merwin was also a tanner, and had his tan works a few rods west of Bryan's wharf. They are now owned by his descendant, Albert Merwin. Henry Tomlinson, in 1652, and Richard Holbrook, in 1658, set up their business of weaving in the town. In 1720, it was "voted, that Lewis Wilkinson have liberty to set up a shop on the Island, between the saw mill and Meeting House bridge, to carry on the clothing business." The most he could do was to full and color cloth. There was no fulling mill in the plantation till 1675, and before that time much cloth was worn without fulling. It was usually colored before it was wove. Home-made cloths were not generally sheared and pressed till since the revolution. A malt maker, brewer,* soapboiler, and barber, were in olden times considered necessary in every community, and such there were in this town, till about 1750. There was no saddler in the town for the first 50 years, and saddles being very scarce, sheep skins were used as a substitute. It was remarked by the Stratford people, "that if the Devil should go ino Milford in the shape of a lamb, they would skin him to get his hide for a saddle." The leading mechanical business at present in the town, is carriage making, in its various branches, shoe manufacturing, and coopering.

The ancient boundary lines between Milford and the adjoining towns, were run and established at different times, as follows: Between Milford and New Haven, in April, 1672, by a committee appointed for the purpose, of six from New Haven and nine from Milford. Between Milford and Derby,

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* As hops were an indispensable ingredient in making beer, the cultivation of them was particularly encouraged in former times. On this subject the following is recorded:

"A Generall Court, October 24, 1651. Considering the pressing need for hopps, the town grants to Edward Wooster an acre, more or less, lying up the Mill river, to be improved for a hopp garden, according to his request. This is not to pay rates while improved for hopps."

Serg. Camp, some years after, had a grant for a hop garden, of as much land as he should want, beside Paugusset river, (the Housatonnuc,) above Wolf harbor.

in May, 1680, by committees of three from Derby and four from Milford. Between Milford and Waterbury, in April, 1738, by a committee of two from Waterbury and three from Milford. Bounds were placed in these lines every 80 rods, as the law required.

The town received a patent from the general court, dated May 25, 1685. It was given to "Robert Treat, Esq., Mr. Richard Bryan, Capt. Samuel Eells, Capt. John Beard, Mr. George Clark, Mr. Thomas Clark, and Lieut. Samuel Burwell, and the rest of the inhabitants of the township of Milford," ratifying and confirming them in the full possession of their territory. It was signed by Robert Treat, governor, and per order of the general court, by John Allyn, secretary.

The making further purchases after this patent was given, and not being satisfied with it because the name of each freeholder was not inserted, they petitioned for a new one, which might comprehend all their territory, and in which the proprietors might be individually mentioned. The following is the record of the town-proceeding in the business:

January 26, 1712-13. Voted yt there shall be a Patent endeavoured to be procured of ye next Generall Court, for all ye lands within ye bounds of Milford, with every proprietor's name in it, to every one according to yr severall rights in ye Records.

Jonathan Law, Esq., Major Samuel Eells, Serg. Zachariah Baldwin, Ensign Samuel Gunn, Capt. Joseph Treat, Ensign George Clark, and Mr. Samuel Clark, Jun., were chosen a committee to take care about the drawing up of the said patent.

The following is an accurate synopsis of the instrument:

L. S. To all People to whom these presents shall come: The Governour and Company of ye English Colony of Connecticut, in New England, in America, send Greeting. Know Ye that whereas all the lands contained within these abutments; viz., the Sea South, with the dividing lines between the towns of New Haven and Milford, from the middle of the mouth of Oyster river to Beacon Hill river, Easterly; with Beacon Hill river, Northerly; and on the Westward side thereof with the lines which divide between the Towns of Milford and Derby, and with the middle of the Housatonnuc river, were the greater part purchased of the Indian, native proprietors, before the Letters Patent of Connecticut was obtained from King Charles the 2d, of blessed memory, and possessed without interruption for seventy-six years and upwards; and that other parts since lawfully purchased of the Indian proprietors, by the inhabitants of Milford, viz.: the lands north of Bladen's brook were added to the township, in 1693, by the Governour and Company since the

grant of the Charter of Connecticut—and the proprietors of said Milford now moving to us the Governour and Company, for the more sure making and firm establishment of their rights to said lands, whether holden by them in Fee simple or Fee tail, or as Tenants in common, joint Tenants or Parceners;

Now Know Ye: That we the said Governour and Company in General Court assembled, by virtue of the Letters Patent to us given, *under the great seal of England*, by our Sovereign Lord, King Charles the second, of blessed memory, do by these presents fully and absolutely, for us and our successors, give, grant, remise, and release, and altogether for us and our successors do quit claim, ratify, approve, and confirm in the quiet, peaceable, and firm seizen and possession of Major Samuel Eells, Mr. Samuel Andrew, Mr. Robert Treat, Mr. Jonathan Law, Mr. Thomas Clark, Ensign George Clark, Ensign Jobamah Gunn, Capt. Joseph Treat, Lieut. Joseph Peck, Lieut. Benjamin Fenn, Serg. Zachariah Baldwin, Mr. Samuel Clark, Jun., Ensign Samuel Gunn, and all and every person whose names are found in a schedule hereunto affixed, the whole right, title, and claim, which we have had or have in and to all the aforesaid tract of land bounded as aforesaid, with all the Islands within the said tract of land, viz.: Milford Island, Edward Wooster's Island, Whitman's Island, and Duck Island, with the woods, minerals, buildings, and all other appurtenances, and hereditament; to them and every of them, their heirs and assigns forever, according to their several rights and shares, as may be seen by the records of the town of Milford, reference thereunto being had, To Have and to Hold to their own proper use and behoof forever; To Hold—*of her Majesty*, her heirs and successors, according to the tenure of East Greenwich, in the County of Kent, in England, in free and common socage, yielding and paying therefor to her Majesty and successors forever, the fifth part of all the ore of Gold and Silver, which shall there, hereafter be gotten, in lieu of all services, duties, and demands whatsoever, according to the Charter granted to us, the Governour and Company.

In witness whereof we have caused the Seal of the Colony to be hereunto affixed, and the Governor and Secretary of the said Colony have hereunto subscribed their names, this twenty-second day of May, Anno Domini One Thousand seven hundred and thirteen—Anno-qr Regni Regina Magna Britannia Anna Duo decimo.

Gurdon Saltonstall.

Alex. Wyllys Secry

Here follows, on the original patent, a list of the freeholders, 235 in number. The instrument was drawn by Jonathan

Law, Esq., and written, by him, on a superroyal sheet. This is now in the possession of the author of this work. It is recorded in the state records, and Milford records, Book of Extracts, pages 43, 44, 45. The patent from the governor, under the charter, before the revolution, was considered by the people to be of much importance for the security of their lands, "should their titles be challenged by a governor-general, or other crown agent."

Some of the early planters of Milford purchased large tracts of land in other places. The following are some of these purchases: Richard Bryan, merchant, on the 13th of Nov., 1684, bought that part of Huntington, Long Island, called Eaton's Neck, on the eastward of Oyster Bay. It was sold to him by "William Jones, and Hannah, his wife, daughter of Gov. Eaton, in their own right, and for their brother, Theophilus Eaton, Esq."* Three sons of Richard Bryan settled on this land, viz.: Alexander, John, and Ebenezer. Their descendants on Long Island, are now numerous. Other persons from Milford settled in Huntington, about the same time with the Bryans.

Thomas Welch bought of Robert Lay, on the 6th of April, 1702, "for the sum of £11 in current silver of the colony, a thousand acre-right of land," being one fourth of a tract bequeathed to Robert Lay, father of the grantor, by Joshua, son of Uncas, sachem, in his last will. Thomas Welch also bought a large tract of land in Hebron.

Governor Treat owned a tract of 300 acres, lying near the southern bounds of Farmington. This will be noticed in another place.

Ensign George Clark, by liberty of the general court, bought of the Indians, on the 11th of August, 1703, for the sum of thirty-five shillings, a tract of land lying upon Saugatuck river, containing 150 acres. The deed was signed by Wohnane men, Moupow and Chipowe.

Richard Baldwin received as a gift of Toutonomae, a sagamore, on the 23d of May, 1720, the tract of land commonly called Hog meadow purchase, containing about 600 acres, lying partly in Milford and partly in Derby. A road was laid through it the next year.

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* He never was in America, being born before the governor emigrated. He lived in Ireland. His son Samuel, who lived in New Haven, died a young man, unmarried.

Alexander Bryan, it appears from the records, owned a large tract in Southington. Jesse Lambert bought up the "ten acre accommodation rights," so called, lying in Woodbury, and Col. Edward Allen owned an extensive tract there, called Kettle Town, from the purchase having been made of the Indians for a brass kettle.

Some of the settlers of the town left large estates in England, which remain unsold to the present time. Of these were Peter Prudden, of Edgeton, John Burwell, of Hampstead, (Hartfordshire,) Benjamin Fenn, Thomas Welch, Alexander Bryan, Richard Baldwin, and Jesse Lambert. The posterity of Mr. Prudden received the interest money and rent of his property left there, until within a few years.

The Indians were numerous at the settlement of the town. They had four considerable villages, one on the side of the Wepowage river, near the church, one at Poconoc point,* another about half a mile north of Washington bridge, and another at Turkey Hill. They had also two smaller villages, one at Burwell farm, near Oyster river, and one at Oronoque, on the Housatonnuc. At the settlement north of Washington bridge, they had a strong fortress, with flankers at the corners, which was designed as a defense against the Mohawks. Asantaway was the name of the chief, and he and his tribe were tributaries to the Mohawks. It is said at the arrival of the English he had a wigwam on a rise of ground a few rods south of the Episcopal church, which was then called an island,† as the Wepowage, when the water was high, entirely surrounded it. His principal residence, however, was on the Housatonnuc. The planting-ground of the Indians, in the town, was Mill Neck land, which was cleared of trees, as were some other spots in the vicinity. At the settlement of the English, the Indians in the center of the place retired to Indian Point, lying between East river and the Sound. Here they had a burying-ground, the traits of which are now to be seen.‡ This point they sold in 1680, when, it is probable,

* On this point so many shells were thrown by them on the land, that the fields, when plowed, are white with them, to the present time.

† Liberty was granted to Thomas Sandford, in 1651, to set a barn on Sachem's island, above the mill; he to leave room for a bridge.

‡ The house of Daniel Buckingham, Esq., stands on one side of this burying-ground. In digging the cellar of the house, a number of skeletons were exumed, one of which was near eight feet in length. They were buried in a horizontal position, and appeared to have been laid on a bed of charcoal, and covered with the same.

most of them moved from it. Besides the burying place just mentioned, they had one at Old Fort, one at a place called Wigwam, north of Oronoque, and one at Turkey Hill. They buried their dead before the settlement of the English, in a sitting posture, and raised a small mound over the grave. They made doleful lamentations and howlings at their burials.

Indian implements are frequently found in the town, such as arrow-heads, stone axes, chisels and pipes. The Indians lived principally by hunting and fishing; in summer, they dried clams and oysters to boil with their "nasamp" in winter. Nasamp was corn pounded and made into homony. Parched corn made into homony, they called roucheage. Suckatash, (corn and beans,) both green and dry, was a favorite dish with them. This they also seasoned with clams. Bear meat was their favorite animal food, though all kinds were eaten by them.

The circulating medium of the Indians was wampum, so called, or peage. It was of two sorts, white and black. The black was twice the value of the white. The English fixed them, at three of the black for a penny, and six of the white. Both kinds were made of sea-shells, and were perforated in the center and strung. The Indians had nothing resembling letters or hieroglyphics to express language, and their idea of numbers was very limited. This is a specimen of their counting, to twenty:—"Nukcoote, neese, nisk, yow, neparah, negutta, enada, showsuck, paskugit, piunck, nopun-coote, nopun-neese, nopun-nisk, nopun-yow, nopun-neparah, nopun-negutta, &c.

Though the Wepowage Indians were friendly to the settlement of the English, yet the planters took early precautionary measures for security in case they should become differently disposed. At their third general court, held Nov. 24th, 1640, it was voted, "that no man shall give or truck with any Indian, powder, shott, pistols or any sort of gunns, sword, dagger, rapier, iron, brass or any other weapon, or ammunition, as also Gold or Silver, upon ye pains of £5 loss, and if any under government, either child or servant, shall without their parents or master's knowledge break this order, he shall be liable to the public whip, or any other sentence of the court."

The planters early enclosed their town plot with palisades, ten or twelve feet in height, and so thickly set that a man could not crowd between them. This enclosure was nearly a

mile square, and was on both sides of the Wepowage river.* It eventually proved fortunate for the English that this was done; for in the years 1645 and '46, the Indians were hostile and very troublesome, and there seems to have been a combination among them throughout the country, to exterminate the English. For their mutual safety they kept guard night and day. Sentinels were placed every few rods along the whole line of the palisades Each soldier stood as sentinel, every fifth day, and was relieved at sun-set by drum beat, when the watch was changed. According to tradition, the Indians would sometimes come up to the palisades and deride the English for being shut up in a pen, and challenge them to come out and fight like brave men; and they boasted that they kept the English "shut up all one as pigs." At a general court, May 18th, 1646, it was ordered, that all house lots given and accepted should find one watchman every fifth night. On their "Sabbath and lecture days," a considerable part of the "train band" went armed to meeting. There were seats appropriated for them in the meeting house, called guard seats. During the service, sentinels were stationed on different sides of the house to watch. When the planters worked in the fields, they went in companies, and their muskets were kept near at hand.

About 1645, the Indians set the adjacent country on fire, and it was supposed they meant to burn the town; but the planters were so fortunate as to arrest the progress of the flames, at the swamps on the west and north of the settlements, before they reached the palisades, and thus saved the buildings. But the fire did much damage; most of the timber was destroyed, and some pieces of good natural meadow were so burnt that they became sunken swamps. By ditching in Fresh meadow, charred logs are frequently thrown up. It appears by some votes of the town, in the years 1655 and 1660, prohibiting the exportation of "cooper's stuff, shingles, timber for ships, and pump logs," that there was danger of timber becoming scarce, "so much having been destroyed by the Indians."

The Indians were again troublesome in 1653, and the people were under the apprehension of a sudden and general

* The first person who settled without the palisades, was George Clark, at the place where Jonathan Clark, Esq., now lives, and the town, as a reward for his courage, gave him 40 acres of land in Westfield.

massacre. They were greatly hindered in their farming avocations, and worn down with incessant watchings. In 1656, it was "ordered that no particular man without the consent of a magistrate should grant any licence or liberty to any Indian or Indians, whether of the town or strangers, to abide any considerable time (or over night) in ye town, and that no person should harbour or keep an Indian over night on penalty of 5*s.* for every such default."

In the spring of 1700, so much danger was apprehended from the natives, that two houses were ordered to be fortified, (one on the east side of the river, and one at the West End,) for the security of women and children, the aged and decrepid, in case of surprise. The people of Burwell's farm had "liberty to fortify a place among themselves." All over 16 years of age, were "ordered forthwith to work until the fortifications were completed." The two houses fortified in the town, were Mr. Prudden's, on the east side of the river, and George Clark's, at the West End. It was a time of general alarm, for four or five years, throughout the country. But there is nothing on record to show that any English person was ever killed by the Indians, in Milford.

About 1648, there was a famous battle fought between the Milford Indians and the Mohawks. The latter had secreted themselves in a swamp, nearly a mile east of the ferry, intending to surprise the Indians in the fort,* that night. The English accidentally discovering them, notified the Milford Indians, who setting up the war-whoop, soon raised such numbers, that they ventured to attack the invaders. The Mohawks were defeated, and several of them taken prisoners. One of their fallen chiefs, they buried on a hillock in the swamp. A stout captive was stripped and tied by the Milford Indians in the great meadows, for the musquetoes to eat and torment to death. But he was discovered and relieved by one Thomas Hine, who took him home, fed him, and after keeping him two days, assisted him to make his escape to his own country. For this act of humanity, the family of Hine's were ever after revered by the Indians, by foes as well as friends of the Mohawks. The Indians always said that the Hine's did not die like other "pale faces," but went to the west, where the Great Spirit took them into his big wigwam and made them great men.

* Old fort, north of the bridge.

This Indian fort, which the Mohawks meant to take by surprise, was eventually destroyed by some young men of the town, in 1671. These were Samuel Clark, George Clark, James Brisco, Joseph Northrop, Thomas Tibbals, John Fowler, Jonathan Fowler, Joseph Platt, Edward Camp, John Smith, Jr., and Edward Wilkinson. It was done, according to the record, "with the utmost secrecy, at dead of night," and probably it was vacant at the time. What their object was in destroying it, does not appear. This much exasperated the Indians, who complained to Mr. Benjamin Fenn and Robert Treat, Esq., whereupon civil process was issued against them, and they were tried before the general court at New Haven, and fined £10. The Indians, by this were appeased, and afterwards rebuilt their fort.

After the lapse of years the Indians complained that they had sold their land and had nowhere to live, and prayed the town to assign them some place on the river, where they might live, and freely hunt and fish. Accordingly, about a hundred acres of land was laid out at Turkey Hill, and reserved for their use and benefit. In 1671, "Ephraim Strong, Esq., Joseph Woodruff, Esq., and Col. Benjamin Fenn, were appointed a committee to take care of the Indian land." In 1767, the committee were instructed to prosecute in due form, any person who had or should cut timber, or wood, or carry any off, or should fence in any of the land, or any way trespass upon it. In 1777, the committee of the Indian land was Capt. Benjamin Hine, Stephen Gunn, Esq., and Lieut. Benjamin Fenn. This land was lastly under the care of an overseer, appointed by the county court.

The Potatuck, or Newtown Indians, formerly came to Milford annually in the summer season, to fish and to take oysters and clams. They appear to have been descended from the Milford Indians, or were perhaps some who had left the town after the settlement of the English, and located themselves at Potatuck. The Scatticook Indians, above New Milford, often visited the town. Their regular visits were not discontinued till after the revolutionary war.*

* In the spring of 1831, a company of Indians, consisting of about 30 men, women, and children, from the shores of lake Champlain, came to the point and encamped for a number of days, (perhaps 15.) They were led by an old patriarch or chieftain, "of eighty winters," whom they appeared to obey and reverence. They conversed in the Indian tongue, and some of them knew but little of the Eng-

Ansantaway, the sachem of whom Milford was purchased, died about 1676. Conquepotana, sachem of Milford, Derby, and Stratford Indians, died at his residence in Derby, in 1731. He had sixty men under him at the time of his death. Many of the Wepowage Indians joined the Potatucks, some eventually went off to the west and joined with the Six Nations, while a few remained about the town. But they have now all disappeared. In the language of Ossian,

"The chiefs of other times are departed. They have gone without their fame. Another race has arisen. The people are like the waves of the ocean; like the leaves of woody Morven; they pass away in the rustling blast, and other leaves lift their green heads on high."

A company of militia was very early organized. The unceasing troubles, and the necessity of a constant system of military discipline, made our forefathers a martial people. In 1640, a company was formed under the command of Capt. John Astwood. William Fowler was lieutenant, Alexander Bryan, ensign, and William East, sergeant. This company probably comprehended all the planters of the town. The military, in former times, were much larger in proportion to the people, than at present, every person from 16 years of age to 60 being obliged by law to bear arms. Concerning the early military arrangements of the town, the following is gleaned from the records:

March 10th, 1639–40. It is ordered that all the souldger within this towne, shall be trained six times every yeare, once in each of these months, viz. March, April, May, Sept. Oct. & Nov. and oftener in times of danger by the appointment of the Captain and chief officers.

It is ordered that the time of their meeting together shall be at 8 of ye clock in ye morning, and whosoever shall be absent after ye houre appoynted, or shall not continue ye whole time, shall forfeit ye summe of 2*s*. 6*d*. for every such default, except they are licenced by a magistrate to be absent. The Clarke of ye train band is to distrain ye forfeiture within 14 days, whereof he shall have 6*d*. for his services and ye remainder shall go to mayntain drums & collors, &c. Ye Clarke is to call ye roll in ye morning.

It is ordered yt every male in ye town above ye age of 16 yeares, whether magistrates, ministers or any other (though exempted from training, watching and warding) shall always be provided with, and have in readiness by them a pound of powder and two pounds of bulletts or shott, and two fathoms of match, for a match lock, on

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lish. They had a tradition that some of their ancestors lived at Poconoc point, and said they had come for the last time to the hunting-ground of their fathers.

penalty of 5*s.* a month for such default, in case ye ammunition is to be had from ye town magazine.

It is ordered yt ye Clarke of ye train band shall twise every yeare view ye arms and ammunition of each person in ye band, to see if there bee any defect, and if defect be found he shall give notice yrof to some of ye magistrates, who shall punish defects according to ye nature of ye same.

Previous to 1699, there were two military companies in the town, as appears by the following vote:

March 27th, 1699. Voted that 15*l.* be allowed from ye towne treasury to purchase for ye companies of ye trainbands, Colours, drums, halberds and other things needed, and yt Joseph Guernsey and William Wheeler, ye two clarks, shall receive ye money and lay it out in ye market to ye best advantage.

At this time, the captains of the two companies were Roger Newton, Esq., (son of the pastor,) and Joseph Woodruff.*

It was formerly customary on training days, to fire at target, and also to have sham-fights. Sometimes a part, or the whole of a company, would dress in Indian style, and fight after their manner. The leader on such occasions, would personify some Indian chief, for instance, Sassicus, Miantinomah, or Metacomet, (King Philip.) These were generally scenes of hilarity and great excitement, and it is questionable whether any good ever resulted from them. There are at present in the town, two military companies, the militia and artillery. The last was formed in 1830, from a company of light infantry, which was then disbanded. The present commanders of these companies are Jason Bristol, of the militia, and John Smith, of the artillery.

In all the wars in which the country has been engaged, Milford has furnished its proportion of money and soldiers. In King Philip's war, and the two French wars, the town lost a good number of men, who died of sickness in the camp, or fell in battle. In 1752, a number of men from the town accompanied General Putnam in the expedition to Cuba. In the French and Indian war, companies of the British troops quartered in the place during the winters of 1757 and 1758, at the town expense. Relating to this war, are the following votes on record:

December 13th, 1756. Voted to have the great guns fixed upon carriages, and fit for service if required. Nov. 29, 1757. Voted

* Capt. Woodruff married Susanna Newton, daughter of Roger Newton.

by the town to have two houses provided for the King's troops if they should be wanted, and that a rate of 2*d.* on the pound be levied for that purpose. April 26, 1758. Voted that those who kept the King's troops with all necessaries the winter past shall receive 2*s.* pr. week for each private. Nov. 24, 1728. Voted to provide a guard room and a house for a hospital and to furnish it with proper bedding and also to provide wood and candles for said guard room and hospital. The selectmen are to make the above provision.

Accordingly, the town house was fitted up for the purpose, which the soldiers burnt, as already stated.

At the commencement of the revolution, the inhabitants were unanimously opposed to the oppressive measures of the British ministry. They held a town meeting, on the 29th of November, 1774, (agreeable to the recommendations of the continental congress, held at Philadelphia, in September previous, and of the general assembly of the colony,) of which Col. Edward Allyn was moderator. The inhabitants at this meeting "resolved that they highly approved of, and would strictly abide by the articles of Association as agreed upon by the Delegates assembled in General Continental Congress;" and a committee of fifteen persons were chosen from the several societies of the town for purposes mentioned in the 11th article of association.* A committee of correspondence of seven persons was also appointed. At this meeting "it was unanimously resolved, that a subscription should be forthwith opened for the relief and support of such poor inhabitants of Boston as were immediate sufferers by the Port Bill,† and a committee of 12 persons were appointed to receive donations and contributions for that purpose."

On the 1st of May, 1775, it was "voted that the Great Guns be mounted and made ready for use, and that the selectmen provide powder and balls at the town expense." A minute post was established and kept in readiness in case of emergency, under the direction of Capt. Isaac Miles. In the spring of 1776, a battery was built at West Point, on the west

* "To observe if any violate the articles of association, and if so to publish the case in the Gazette, to the end that all foes to the rights of British America may be publicly known, so that they be shunned and contemned as the enemies of *American Liberty*."

† In March, 1774, the subject of the destruction of the tea was brought before parliament, when the bill called the Boston Port Bill was passed, by which the said port was precluded the privilege of landing and discharging, or of loading and shipping goods, wares, and merchandise, after the 1st of June following. The government and public offices were also removed to Salem.

side of the harbor, for the defense of the town.* It was erected at the town expense, assisted by a small grant from the assembly. An efficient guard was kept there during the war, supported at the expense of the colony. Companies of soldiers were also kept stationed at Burwell's Farm, and at Poconoc Point. The town furnished a full quota of men for the army, who were marched under the command of Capt. Samuel Peck. The selectmen were directed "to furnish guns, bayonets, and provisions, for such as were called forth for the defense of the LIBERTY OF AMERICA." In 1777, a premium of £10 per head was offered for men who would enlist for three years, or during the war. The number required of the town that year, by the governor's proclamation, was seventy-two. The names of the persons obtained may be found in Book of Extracts, in the town records, page 52d. On the 11th of July, 1780, it was voted that the town would give £30 for each able recruit, who would enlist during the war, and £6 for each one who would enlist for six months, in the service of the United States, either in the militia or troop of horse. At the same time 20*s.* per month was voted to the men of the militia alarm list, or of the troop of horse that had been, or might go to serve on tours out of town. In December, of the same year, Capt. Enoch Woodruff, Lieut. John Fowler, and Ensign Henry Bull, were appointed a committee, again to raise troops for the continental army, and also to procure the town's quota of a regiment to be raised for the defense of the state. A tax of from 4*d.* to 6*d.* on the pound, was annually laid, to defray the expenses of the war, "payable in money, or provisions to be put up for the use of the state."

Committees were annually appointed, agreeable to the directions of the governor and council of safety, to furnish provisions at the prices stated by law, for the families of those persons engaged in the continental service, said persons lodging or remitting money for that purpose. In 1777, it was "voted that the selectmen be a committee to provide clothing for the continental soldiers," and in April, the next year, the selectmen were directed "to dispose of the *salt* belonging to the town, to such persons as would procure clothing for the soldiers; no one family, however, was to have more than a *peck*." In January, 1778, "the articles of confederation of the United States, sent by the governor, being read, it was voted by the town, that they fully approved of the said articles."

* This fortification was named Fort Trumbull.

Gunpowder being scarce at the time of the war, the town passed the following vote:

February 22, 1776. Voted, that whereas, at a time when our sea coasts are threatened with invasion by our enemies, a misuse of powder may prove very prejudicial, not only to the public in general, but to the Town, therefore, Resolved, that no person or persons whatsoever, shall, by sporting or fowling, fire away any of that necessary article, within the limits of the town, upon the penalty of 1*l.* lawful money for each offence. The half of the said sum to belong to the person who prosecutes to effect, the other half to the Treasury of the town.

The town suffered comparatively little during the war, from the incursions of the British or their emissaries. In 1779, twenty transport ships lay off against the town for a number of days, which occasioned a constant alarm, the inhabitants hourly expecting an attack. But only a few soldiers landed at Pond Point, and plundered one house, that of Mr. Miles Merwin. The house was closed at the time, the family being in town. The Cow Boys,* so called, who were mostly refugees, sometimes made excursions across from Long Island, and took off cattle and sheep to sell to the British. These, however, were but trifling losses, and the inhabitants considered themselves fortunate, that the town escaped a conflagration. But much property was lost by burying, and by exposure to the weather in the woods and swamps, it having been thus disposed of for security, in case the town should have fallen into the hands of the enemy. The inhabitants contributed liberally for the relief of Fairfield, Norwalk, and Danbury.

Many Long Island people came and resided in Milford during the war, and among others the Bryans and Smiths, from Huntington. There were but few tories in the town during these times, and those few were obliged to keep close to their houses. On the 14th of December, 1778, it was voted by the town that no person or persons whatever, who have heretofore voluntarily gone over to join with, and screened themselves under the protection of the enemies of the United States of America, or who shall hereafter go over, join with, or screen themselves under said enemy, shall be suffered or allowed to reside or dwell in this town, on any pretense whatever. Accordingly, at the close of the war a

* A company of twelve Cow Boys was captured, in 1780, on an island in the Housatonnuc, against Turkey Hill.

few refugees from the town went to Nova Scotia, while a few persons who were loyalists from principle, on account of having taken the oath of allegiance to the king before the war, and who, having maintained a strict neutrality during the contest, were allowed to remain in the town, and keep possession of their estates.

On Wednesday, the 1st of January, 1777, a flag of truce vessel arrived at Milford, from New York, having on board 200 American prisoners. They had been for some time confined in a prison ship. More than half of them were sick at the time they were landed, and many of these but just alive. Twenty had died on the passage from New York. The town made comfortable provision for them, but before the first of February, 46 of those who were landed alive had died. These soldiers were all buried in a line near the south corner of the grave yard. Would it be more than justice requires, if the town should erect a monument to the memory of these men, whose lives were sacrificed for the cause of the "*liberty in America?*" The list of names of these 46, may be seen on my Book of Extracts, in the town record, page 52d.

Of the soldiers of the revolution there are but few remaining in the town. These few are, the most of them, the recipients of their country's gratitude, to the amount of *eight dollars* per month.

In the last war with Great Britain a guard was kept at the fort, and a few men were drafted to serve on tours to the eastward. But being opposed to the war, as were most of the people of New England, the inhabitants of the town had as little to do with the contest as possible.

Milford, compared with other towns, has had its full proportion of eminent men. Capt. John Astwood was a man of note and influence in the colony, and appears to have had a classical education. Others of the first settlers were liberally educated. Of these were William Fowler, Benjamin Fenn, Alexander Bryan, Jasper Gunn, Peter Prudden, John Sherman, and Robert Treat. The town has given to Connecticut two governors, viz.: Robert Treat and Jonathan Law, Esq., both of whom were eminent statesmen.

Robert Treat and his brother Richard* came to New England with Sir Richard Saltonstall, and were among the first

* Richard Treat was one of the patentees of Connecticut, and his posterity about Wethersfield are now numerous.

settlers of Wethersfield. Robert left that settlement and came to Milford with Mr. Prudden. He was at the time about 18 years of age. At the first meeting of the planters he was chosen to assist in surveying and laying out the township. He was soon chosen one of the five judges, and, in 1661, was elected a magistrate of the colony, in which office he was continued four years, until he refused to take the oath prescribed by law, he being in favor of the union of the colony with Connecticut. In 1664, the town, by his influence and that of Mr. Benjamin Fenn, was induced to break off from New Haven colony, and it was by his influence particularly, that the union was so soon effected. He was appointed major of the Connecticut troops, in 1670, and colonel, in 1674. In Philip's war, at the attack of Springfield by the Indians, in 1665, then captain, he marched to its relief, and drove them from the town; and in their assault upon Hadley, he put them completely to flight. The same year, in December, he performed a distinguished part in the destruction of the Indians at fort Narragansett. On the 14th of October, 1675, the general court returned him public thanks for his good conduct in defending the colony and the towns on Long Island against the Dutch, and for his subsequent services. In 1676, he was elected deputy-governor, and, in 1683, governor of Connecticut, to which last office he was annually re-elected for fifteen years, till he declined serving. In 1660, the town, to express their sense of the eminent services which he had rendered them, and the public generally, gave him as a free gift, without reference to any division, 15 acres of land, rate free, lying on Middle, or Cow Hill, Indian side. The general court of Connecticut, October 8th, 1696, as an acknowledgment for the services he had done his country, gave him 300 acres of land at Asponac, near the boundary line between Wallingford and Farmington.*

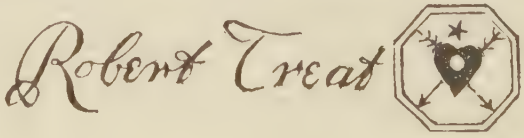
His wife was Jane, only daughter of Edmond Tapp, Esq. Concerning this match there is the following traditionary anecdote. Being in at Mr. Tapp's, he took the girl upon his knee and commenced trotting her. "Robert," said she, "be still that, I had rather be *Treated* than trotted;" upon which he proposed marriage, which was immediately consented to by all concerned. They had four sons, viz.: Samuel, born

* This tract he gave his son-in-law, Samuel Mather, minister of Windsor.

1648, John, in 1650, Robert, in 1654, and Joseph, in 1662; and four daughters, Jane, Mary, Anne, and Abigail. Samuel graduated at Harvard college, in 1669, and settled in the ministry, in 1672, at Eastham, Mass. He died March 18, 1717, leaving a numerous family. One of his daughters was the mother of Robert Treat Payne, one of the signers of the declaration of independence. John Treat appears to have died young. Robert and Joseph settled in Milford. They were both justices of the peace, and the youngest justice of the quorum. One of the daughters, Mary, married Mr. Samuel Mather, minister of Windsor, and the youngest, Abigail, was wife of Mr. Andrew, pastor of the church. Jane Treat, the governor's wife, died April 8, 1703. He married again, October 22, 1705, the widow Elizabeth Bryan, who died the January following. Governor Treat died July 12, 1710, in the 89th year of his age. His descendants are numerous, but very much scattered, being more than a century ago settled in this state, in Massachusetts, and New Jersey. Governor Treat's residence was No. 35, of the house lots of the early planters. (*See plan of Milford.*)

Southwest view of Governor Treat's House.

The following is the fac-simile of his signature, and of the seal used by him:



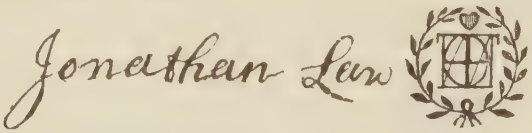
Governor Law was the only son of Jonathan and Sarah Law, and grandson of Richard Law, one of the first settlers of Stamford, from Wethersfield. Jonathan Law, Senior, was named after his maternal grandfather, Jonathan Selleck, Esq., one of the planters of Stamford. He settled in Milford, about 1664; the circumstances attending which are given by tradition as follows: His father, Richard Law, being a magistrate of Stamford, and going to New Haven on business pertaining to his office, took his son along with him. Returning, they put up with Governor Treat, over Sunday. Going to meeting on that day, Jonathan "beheld a fair maiden, and his heart was smitten with love." Inquiring the name of the girl of one of the governor's sons, he was informed that it was a daughter of farmer George Clark. At the same time his informant proposed to introduce him, and to make her a visit that evening for the purpose. Accordingly they went, and Jonathan made such advances in the esteem of the fair Sarah, that when he took his leave that evening, she agreed to receive his addresses if their parents consented. All the relatives approving of such an union, they were shortly married. This occurred on the first of June, 1664. Mr. Law purchased for his son a large farm in the town, and the magistrates consenting, Mr. Jonathan Law was admitted a citizen and freeman of Milford. Jonathan Law, Jun., was born August 6, 1674, and was educated at Harvard College, where he graduated, in 1695. He commenced the practice of law in his native town, in 1698, and acquired great reputation as a counsellor. In 1706, he was made a justice of the peace; in 1710, a justice of the quorum; in 1714, chief judge; in 1717, he was chosen an assistant, and in 1724, deputy-governor. In May, 1741, he was elected governor, and annually re-elected till his death, which was on the 6th of November, 1750. On the occasion of his death, President Stiles, of Yale College, then senior tutor, pronounced a pompous funeral oration, in Latin, in the College Hall. Governor Law had five wives. He first married Ann Eliott, December 20th, 1698. She died Nov. 16, 1703. His second wife was Abigail Arnold, married Feb. 14, 1705, died Dec. 14, the same year. His third wife was Abigail Andrew, daughter of the minister, and granddaughter of Governor Treat, married August 2d, 1706. She died Sept. 25, 1724. His fourth wife was Sarah ———, of Fairfield, married in 1726, died Jan. 17, 1727. His fifth wife, who survived him, was Eunice, widow of Sam-

uel Andrew, Esq., son of Mr. Andrew, pastor, formerly E. Hall,* of Wallingford, married in 1730.

Governor Law had seven sons, viz.: Jahleel, died Aug. 2, 1701; Jonathan, born Dec. 5, 1705, settled in his native town; Jahleel, born Feb. 15, 1707, settled in Cheshire; Samuel, born June 3, 1711, lived in Milford; Richard, born July 8, 1713, died on the 12th of Sept. following. Richard, born March, 1732, settled in New London; John, born 1735, died in the army, at the north, in the French war. Richard and John were in Yale College at the time of the death of their father. Richard graduated in 1751. He engaged in the practice of law, was chosen a member of congress, was judge of the superior court of the state, had the honorary degree of LL. D. conferred on him, and died mayor of the city of New London. Governor Law had a number of daughters; of these were Sarah, Ann, Abigail, and Eunice. The governor's decendants are now numerous and widely dispersed. Governor Law's residence was No. 15, of the house lots of the early planters. (*See plan of Milford.*)

Southeast view of Governor Law's House.

The following is a fac-simile of Governor Law's signature, and his private seal, which, it may be seen, is a combination of the letters composing his name:



* She was aunt to Lyman Hall, one of the signers of the declaration of independence, from Georgia.

The ancestors of two of the signers of the declaration of independence, were from Milford, viz.: those of Roger Sherman, and Abraham Clark, of New Jersey. The ancestor of the first mentioned signer, was John Sherman, one of the first settlers of the town. He was born in Dedham, county of Essex, England, Dec. 6, 1613, entered the University of Cambridge, at an early age, but left college when ready for his degree, under the character of a college puritan. In 1634–5, he emigrated to New England. He preached his first sermon at Watertown, Mass., under a large tree, as an assistant to Mr. Philips. His performance was much admired by several ministers who were present. Soon after this he removed to New Haven colony, and preached in sundry places. The church in Milford invited him to become their teaching elder; but he declined, and for a time altogether suspended his ministry, whereupon he was chosen one of the judges of the town, and a magistrate of the colony. Upon the death of Mr. Philips, of Watertown, Mass., he was invited to take the pastoral charge of the church in that place, and accordingly he removed there, in 1645, though much against the wishes of the people of New Haven and Milford. At the same time he was invited to settle in Boston, and two churches in London tried to obtain him. Being in the vicinity of Cambridge, he was chosen one of the fellows of the college in that place. In the vicinity of the college he held a lecture once a fortnight, for 30 years, for the benefit of the students and others.

He was a man of superior intellectual endowments, was the best mathematician of the day, and he left voluminous manuscripts on the science of astronomy. He was esteemed an excellent counsellor, and was often sent to assist in adjusting church difficulties. He was twice married, and by his first wife, who died in New Haven, Sept. 8th, 1644, he had six children. His second wife was the daughter of a *puritan* gentleman, by the name of Launce, and her mother was a daughter of the Earl of Rivers. By her (on the authority of Dr. Mather) he had no less than twenty children. He died August 8th, 1685, aged 72.

The signer of the declaration, (a native of Newton, Mass,) was his great grandson, he being the second son of William, and grandson of John Sherman, Jr. His father died in 1741, leaving a numerous family in circumstances of dependence. The care of the family devolved upon Roger, his older brother

having sometime before removed to New Milford, Conn. This was a serious charge for a young man of 19 years of age, but he engaged in the duties which devolved upon him with much cheerfulness and kindness. Toward his aged mother, who lived to a great age, he manifested the tenderest affection, and assisted two of his younger brothers to obtain a liberal education. These afterwards became ministers in Connecticut, one of whom settled in Milford.

In June, 1743, the family removed from Massachusetts to New Milford, and Roger went into partnership with his elder brother in the business of a country merchant. At this time, his literary acquirements, though "self-taught," were above those of the mediocrity of college graduates. He soon became known throughout Litchfield county, as a man of superior talents, and unusual skill in the science of mathematics. In 1745, at the age of twenty-four, he was appointed to the office of county surveyor. In 1748, and for a number of succeeding years, he supplied the astronomical calculations for an almanac, published in New York. In 1749, he married Miss Elizabeth Hartwell, of Stoughton, Mass. After her death, in 1760, he married Miss Rebecca Prescott, of Danvers, in the same state. By these wives he had fifteen children, seven by the former, and eight by the latter. In 1754, Mr. Sherman was admitted as an attorney to the bar, and he soon became distinguished as a judicious counsellor, and was rapidly promoted to offices of trust and responsibility.

In 1761, he became a resident of New Haven, of which town he was soon appointed a justice of the peace, and often represented it in the colonial assembly. In 1765, he was appointed a judge of the court of common pleas, and about the same time, treasurer of Yale College, which institution bestowed upon him the honorary degree of Master of Arts. In 1766, he was elected by the freemen of the colony a member of the upper house, or an assistant. In the same year, he was appointed judge of the superior court. He was continued in the office of assistant, until 1785, and judge, until 1789, when he resigned on being elected to congress under the federal constitution. Of the celebrated congress of 1774, he was a conspicuous member. He was present at the opening of the session, and continued a member of that body for nineteen years, till his death. In 1776, he received the most flattering testimony of the high estimation in which he was held by congress, in being associated with Adams, Jef-

ferson, Franklin, and Livingston, in the responsible duty of preparing the declaration of independence. Mr. Sherman was highly esteemed in Connecticut; he belonged to the governor's council of safety, and from 1784 till his death, he was mayor of the city of New Haven. In 1783, he was appointed, with the Hon. Richard Law, to revise and digest the statutes of the state, which was a laborious task. In that assemblage of patriots who formed the federal constitution, in 1787, Mr. Sherman was conspicuous, and he contributed much to the perfection of that instrument, under which the people of the United States have thus far enjoyed unexampled civil liberty and political prosperity. For the four last years of his life, he was a member of the United States senate. He died July 23d, 1793, aged 73.

The ancestor of the other mentioned signer of the declaration, who was from Milford, was Mr. Thomas Clark, son of Thomas, and grandson of George Clark, Sen. He was educated at Harvard College, and graduated about 1670. A number of people from Milford about this time settling in New Jersey, he went with others, and located himself in Elizabethtown. Abraham Clark, Esq., was his grandson, and the only son of Thomas Clark, Jun. He was born February 15th, 1726. He was often a member of the state legislature, and frequently represented New Jersey in the national councils. In whatever capacity he acted, he obtained the respect and admiration of the community, by his punctuality, integrity, and perseverance. He died in the autumn of 1794, (by a stroke of the sun, which ended his life in two hours,) aged 89. He was buried in the church-yard in Rahway.

Capt. Samuel Eells, Esq., and his son, Col. Samuel Eells, were men of importance in the colony. Samuel Eells, Sen., was an attorney, and a justice of the quorum, in 1687, and an assistant in 1709. He died in 1725. His eldest son, Col. Samuel Eells, was born September 2d, 1676. He was educated a lawyer. It appears by the records, that he was a justice of the peace, in 1705, chief judge of the county court, from 1730 to '37, and an assistant from 1733 till near the time he died. He was a distinguished military officer, and took an active part in all the colonial wars of the day. He died in 1743, and left a number of children.

Col. Roger Newton was a very eminent man in Milford. He was son of Capt. Samuel Newton, and grandson of the

minister. He was born in 1684, and educated at Harvard College. He distinguished himself as a military officer in "Queen Ann's war," in the expeditions of 1709 and '10. He was then a captain. At the capture of Louisburg, Nova Scotia, he performed important services, and had the command of the Connecticut troops. For many years he was colonel of the second regiment of militia,—was a judge of the County court in 1730, and chief judge from 1737 till his death. In 1736, he was chosen an assistant, and was continued in the office during life. He married Susannah Bryan, April 10th, 1712, by whom he had three children, viz.: Roger, Susannah, and Mary. He died January 15th, 1771, aged 87.

Gideon Buckingham, Esq., was another useful man in the town and colony. He was born June 22d, 1744. He graduated at Yale College in 1665. He was many times chosen representative to the assembly, was thirty-four years town clerk, and twenty-five years one of the justices of quorum for New Haven county. He died December 8th, 1809.

Besides these, the town has produced many other useful and eminent men, of whom the limits of this work will not admit a notice. About a hundred persons of the town have received collegiate educations, ten of whom, before 1700, were graduates of Harvard College, the others of Yale. More than thirty of these have been preachers most of whom settled in New England. (A list of these may be found in Book of Extracts, page 72.)

The regicides, Whalley and Goffe, lived in the town from the 20th of August, 1661, for more than two years, till they went to Hadley. They were secreted by Mr. Tomkins, in the basement story of a shop standing near his dwelling, on house lot No. 15. (*See map.*) It is related, that Tomkins' daughters often spun in the shop, and sometimes would sing some poetry, which was composed about that time, concerning the martyrdom of King Charles I., (in which they were mentioned,) which much amused the judges. The girls were unacquainted with their concealment.

The geological features of Milford are not very bold or striking. The township is principally of the secondary formation, and the soil is generally good and productive, and might be made much more so—there being no mountains, or very high hills, or much broken land, in the town.

There is a quarry of beautiful serpentine marble in the east

part of the township, which was wrought to a considerable extent, about twenty years since, by a company entitled the Milford Marble Company; but it is now neglected. It is hoped, however, the working of it will be resumed—a new company having been formed for that purpose. The quarry was first discovered in 1811, by a student of Yale College, Mr. Solomon Baldwin, of Huntington. The predominant color of this marble is gray, or bluish gray, richly variegated with veins or clouds of white, green, or black. Some specimens are clouded with yellow, or orange; in others, the prevailing color is green, with black clouds of chromate and magnetic oxide of iron. Where this marble contains the green colors, it belongs to the variety denominated the *verd antique*. There are four chimney pieces of this marble in the United States capitol at Washington, which cost from $300 to $500.

In the north part of the town, good lime stone abounds, and near Poconoc point is a locality of chlorite slate, which merits an examination, from the probability that it would work into tiles for roofing. A micaceous gneiss occurs at Washington bridge, which is suitable for flagging stone. A greenish slate rock prevails in the town, which makes, when quarried, very good foundation stone for building.

There are some alluvial tracts of considerable extent, as the Great meadows, New meadow, on the Housatonnuc, Fresh meadow, Indian river meadows, and others, which are smaller. These are all nearly of a water level, and doubtless in ancient times they were submerged. The soil is a deep vegetable deposite, in which trees are found imbedded. Doubtless, by proper draining, these tracts might be made valuable for agricultural purposes, and highly productive. The largest swamps in the town are Dreadful swamp, Great swamp, Old Field swamp, and Mohawk swamp. There are no considerable ponds; previous to the settlement of the English, the beavers had made one, covering a number of acres of meadow, by making a dam across the stream, now known by the name of Beaver river. Here was a large settlement of these animals, which the Indians fostered with considerable care, killing only occasionally the older ones. In 1647, the town granted half of this meadow to Richard Baldwin and Thomas Tibbals, on condition that they should drain it.

The rivers in this town are small The Wepowage, the largest, takes its rise in Woodbridge, about twelve miles from its mouth, and runs through the center of the town. It fur-

nishes a number of good mill seats. The Indian river rises in the southeast corner of Woodbridge, and empties into the Sound at the Gulf, at a junction with the Wepowage. The others are the Beaver river, which originates mostly from a remarkable fountain, (in Newfield,) west of the town, and empties into the Housatonnuc, a mile from its mouth; the West End brook, which empties into the harbor, and Stubby Plain brook, which empties into Indian river, near Great Bridge.

The Housatonnuc, the second river in size in Connecticut, empties into Long Island Sound, betweeen Milford and Stratford, the line between these towns being the middle of the river. Shad have been caught in abundance in this river ever since the settlement of the English. There are at present on the Milford side of the river, and belonging to the town, as many as fourteen seines. The fishing places are the property of individuals, and are some years very profitable to the owners. From ten to twelve thousand have been caught in a day, at one place. The season for taking these fish is in April, May, and June, when they enter the river to deposite their spawn.

At the mouth of the Housatonnuc river, is Poconoc, or Milford Point, which is the southwest extremity of the town. It is three fourths of a mile in length from the upland, and was formed and is preserved by the opposite action of the waters of Long Island Sound, and of the river. In the cove, the river side of this point, oysters are annually taken in large quantities. It has been estimated, that some years five or six thousand bushels have been carried away; but for the last few years, they have not been as plenty as they were formerly. The town annually pass a bye-law, to prevent their being taken only in the winter season. The first oyster act recorded, was laid in 1764. The forfeiture was £1, lawful money, for catching any oysters from April to September. About that time the business of catching oysters for sale appears to have commenced, there beginning then to be some call for them from the country. Previous to that, it is said, they were so plenty, that a person could load a two yoke team in a tide. The farmers would generally go in November, two or three days, and carry home and put in their cellars as many as they would want during the winter.

On the beach is a street containing about twenty-five huts, which are occupied by persons engaged in the clam and oyster business. From sixty to seventy-five individuals re-

EAST VIEW OF THE OYSTER ESTABLISHMENT, ON POCONOC POINT, MILFORD,

Thirteen miles southwest of New Haven.—p. 146.

side in them during the winter months, and four or five men are located there, with their families. These habitations are from fifteen to twenty feet square, are covered on the outside with sea-weed, and have a novel appearance, but they are warm and comfortable within. The lower part of the point road was laid out "to the Oyster Banks," in 1752, (Town Records, Lib. 13, page 144.) The Point House, as already stated, is kept by Benajah Thomson, Esq. The small island lying inside the point, is called Duck Island; another between that and Washington Bridge, now known by the name of Nell's Island, was formerly called Fowler's Island. The island lying against Wheeler's farm was Wooster's Island.

Milford Island lies in the Sound, about three fourths of a mile from the shore, and contains about twelve acres of land. It was called Poquahaug, by the Indians, and was a favorite summer resort for those people. Ansantaway, the sachem, had a "big wigwam" upon it for his accommodation. After the settlement of the English, it was laid out to George Hubbard, toward his share of a division of land. When he removed from the town, he sold it to Richard Bryan. At a town meeting, held on the 17th of March, 1657, Charles Deal, tobacco planter, was granted liberty to purchase and enjoy the island for a tobacco plantation, provided he use the buildings for no other use than a tobacco house, and that he do not trade with the Dutch or Indians, or suffer any disorderly resort of seamen or others there. In 1835, it was purchased by John Harris, Esq., of New York, who erected a seat and fitted it up for a summer residence. Between the island and shore is a bar, which is bare half of the time. Good clams grow on this bar.*

* Connected with this island is the following legend: It being said that the notorious Kidd buried money on the south side of it, beside a rock, two or three persons went privately, on a moon light night, to dig for it. After much preparatory ceremony, such as drawing a circle round the rock, and reciting some words of incantation, they began to dig, and so far succeeded as to hit the lid of the iron box, when looking up into the air, they saw coming down direct upon them "the figure of a man without a head." They dropped their spades, and run as most others would have done, and escaped. Looking toward the spot they saw it enveloped in smoke and blue flame. Returning to the island the next day, their spades had disappeared, they found the ground smooth, and no traces left of its having been dug. This and the Hog Rock legend, probably deserve the same degree of credit as the New Haven phan-

The harbor of the town is not deep. It has been gradually filling up since the first settlement, at which time there was water enough to admit a large sea brig up to Fowler's mills. It is said, cattle were shipped for the West Indies from off the rocks by the said mills. Below Town Wharf, there is now only five feet of water in the channel at full tide. A break-water has been proposed to be built from Indian point towards the island, by which would be formed a most capacious, safe, and commodious harbor. It was estimated by a United States engineer, that such a break-water or mole as would be required, might be constructed for $550,000. Should congress make an appropriation for this object, it would be money expended for general public utility. Such a harbor is very much needed at this place, for coasting vessels passing up and down the Sound; and it would be the best situated of any in the state, for commerce. It would at all times be easy of access, and there would always be a sufficient depth of water for the largest ships. If such a break-water should ever be constructed, a city would be built on the Indian and Gulf Necks,* *the best ground for building lots which there is in the town.* The place could have a good share of country trade, as a rail-road might be constructed from Indian Point to intersect the Housatonnuc rail-road, and the already projected rail-road from New Haven to New York would pass through it. Should these necks be laid out into building lots, and wide roads opened and set out on the sides with forest trees, (whether the pier is ever built or not,) it would be a profitable concern for the land holders, as there is little doubt but they would gradually be bought and built upon.

There are two small villages in this town, each about three miles from the center, viz.: Burwell's Farm and Wheeler's Farm. Burwell's Farm is the east corner of the township, and is pleasantly situated on the Sound. It received its name from Samuel and Nathan Burwell, sons of Lieut. Samuel Burwell, and grandsons of John Burwell, one of the first

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tom ship. There is a tradition, that Kidd also buried money beside a rock on Welch's point. Admitting that he deposited his ill-gotten treasures, to use Humphrey's words, "at Nantucket, Cape Cod, and all along shore," this perhaps may be true. There is good evidence that Kidd landed at Milford, two or three times, and came up openly into the town.

* The Gulf Neck is where the town should have been built, it being a most beautiful location for a town.

planters, who owned large tracts of land in that section of the town, and were the first who settled there, which was about 1690. Many of their posterity reside there at present. The town farm, or alms house, is in Burwell's Farm. The land it embraces was originally "laid out to widow Mary Plum, widow of Robert Plum, for 23 acres. A highway, four rods wide, was run through it." It was bought by the town, in 1824, and cost, adding expense of repairing the house, and erecting a new barn, &c., about $1000. It is kept at present by Thomas Burwell, Esq. He hires the place for a stated sum annually, and the town pay him a certain sum per week for boarding each person supported by the town. The inmates of the house are not all made as comfortable as they might be. Owing to an ill-judged economy on the part of the town, one poor, deranged man, Elisha Sandford, is kept in a cage in the barn, and in the coldest weather in winter, without any artificial heat.

Wheeler's Farm is the northwest corner of the township, and received its name from Joseph Wheeler, who settled there about 1705. Previous to this time it was called the Upper meadow, or Serg. Camp's hop garden, from the raising hops on the alluvial land by the river. Some of the wealthiest farmers of the town reside in this village.

The inhabitants of Milford are mostly farmers, and retain in an eminent degree the manners of the primitive settlers. It being difficult to change long established habits,* they are not celebrated for keeping pace with the improvements of the age. But they have many commendable qualities; they are industrious and economical, and are uniformly friendly and obliging. But it is too true for any one to take it ill if it should be remarked, that the Quaker woman's sermon is not

* In illustration of this, the following fact is given: A man from Litchfield county came into the town, and hired out to a wealthy farmer during the summer months. In driving home a load of grain and going through a gap, one wheel of the cart went over a rock 12 or 14 inches in height, which threw off a few sheaves of the load; upon which he proposed to the farmer, who was near by, to let him dig out the stone, as soon as they had unloaded the grain. The farmer gave him no definite answer at the time; after the load was disposed of, he again told the farmer, that they had better go and dig out that stone. Well, said the farmer, I'll think of it; and after considering it a few minutes, he told the man, that his father had always drove over that rock, and he must do the same, and so he could do nothing about removing it.

heeded by them as it should be, viz. : "It would be well if every one would mind their own business, and let other's alone."

The number of inhabitants in the town when the last census was taken, was 2256, and by the year 1840, they will probably have increased to about 3000, the number at this time, 1837, being 2800. There are at present in the town 400 houses, 480 freeholders, and 525 electors. The town was made a probate district in 1832.

Milford has sent out many colonists towards the settlement of other towns, which will be mentioned in the order of the time of settlement. In May, 1666, Robert Treat, Esq., of this town, and Mr. William Swaim, of Branford, in behalf of themselves and others of Milford, Branford, New Haven, and Guilford, made a purchase of "the Indian native proprietors," of a tract of land on the Passaic river, in New Jersey, in order to form a settlement there.* A part of the first planters immediately removed, most of whom were from Milford and Branford. On the 30th of October, 1666, the settlers adopted the law of New Haven, which inhibited any person from becoming a freeman, who was not a member of some Congregational church.

Mr. Abraham Pierson, from Branford, was the first minister. The cause of the removal of himself and congregation will be given under the history of Branford. He removed previous to the first of October, 1667. The people of Newark, at a town meeting, September 10, 1668, "voted to allow Mr. Pierson the expenses of his removal, and digging his well, and also £80 for his services, from the 1st of October, 1667, to the 1st of October, 1668," and stipulated to allow him a salary of £80 a year, payable half yearly in produce, at the current price, from the 1st of October, 1668 ; and also to give him a pound of butter for every milked cow in the town.

It appears that Mr. Pierson, at this time, was advanced in years, and stood in need of an assistant. July 28, 1669, the town employed his son, Abraham Pierson, Jun., who graduated at Harvard, in 1668, to assist his father in the ministry. On the 4th of March, 1672, he was regularly settled as a colleague with him. Mr. Pierson, Sen., gradually declined, so as not to be capable of much service after this period, and died

* This purchase was made under a grant from Governor Nicolls, of New York, dated Dec. 2, 1664.

in 1680, at an advanced age. His son remained at Newark until the summer of 1692, when he removed to Connecticut, resided awhile in Milford, and, in 1694, settled in Kennilworth. In 1701, he was chosen rector, or president, of the new college at Saybrook, which station he occupied till his death, in 1708. After Mr. Pierson graduated, and before he settled in Newark, he resided for some months in Milford, and it is thought pursued his theological studies with Mr. Newton. He married, while in Milford, Abigail Clark, daughter of George Clark, farmer, and sister of Sarah, the mother of Governor Law. His son, Mr. John Pierson, settled as a minister in Woodbridge, N. J., and from him are descended a number of families of that name, in that part of New Jersey. The original ancestor left other posterity, whose descendants are now in New Jersey, New York, and Connecticut. His daughter Abigail married John Davenport, Jun.

He was succeeded in the ministry at Newark by Mr. John Prudden,* from Jamaica, Long Island, but who was a native

* Mr. Prudden was the second son of the first minister in Milford, born November, 1645, and graduated at Harvard College, in 1668. He was a classmate of Mr. Abraham Pierson, Jun. Upon the completion of his theological studies he settled at Jamaica, in 1670. On the 23d of August, 1692, the inhabitants of Newark, at a town meeting, "agreed to invite Mr. Prudden to become their minister, and settle among them," and "voted him 50*l.* a year, and his firewood, for his encouragement and the comfortable subsistence of his family," and also that he should have and hold such a propriety in the town as should be agreed upon between him and the committee appointed to confer with him. His acceptance of the invitation and offer was reported to the town the same day. Mr. Prudden continued the minister of Newark until June 9, 1699, when, for some cause or other not now known, he relinquished his charge. He continued to reside in the town, and seems to have enjoyed the esteem and confidence of the people. It appears from the records of the town, that when a vacancy in the ministry occurred, he was appointed one of the committe to procure another minister, and that he was actively engaged in the settlement of two who successively succeeded him; and that he was uniformly employed to supply the pulpit in the intervals.

Mr. Prudden possessed large property, which enabled him to live on his own means. He died December 11, 1725, aged 80 years. His descendants are numerous. They chiefly reside in Morris county, N. J., and are generally very reputable. The Pruddens in New Jersey shared half of the interest money received from the Prudden estate in England. [The share belonging to the Milford branch of the family, about sixty years ago was illegally leased to a member of the New Jersey family, and might probably yet be recovered.]

of Milford. Upon his settlement in Newark the town received another large accession of people from Milford. The descendants of Milford people in New Jersey are now very numerous. The county of Essex, in which Newark is situated, was named by the settlers of the place who were from Milford, they or their fathers being mostly from the county of Essex, England.

The town of GREENWICH, Fairfield county, about 1668, upon the settlement of Mr. Jeremiah Peck in the ministry in that place, received a large number of settlers from Milford.

The town of NEW MILFORD, in Litchfield county, was purchased and settled by Milford people.

At a town meeting of Milford, held January 1, 1701–2, it was voted to purchase land at Wiantinoque, of the *Heathen*, and if any freemen not present have a mind to come in for a share, they have liberty to do so, and if any present have a mind to exempt himself from a share, he likewise has liberty to do so. A committee was then chosen, consisting of Col. Robert Treat, Ensign George Clark, Ensign Joseph Treat, Mr. Thomas Clark, Ensign Joseph Peck, Serg. Jonathan Baldwin, and Serg. Timothy Baldwin, to gain or purchase land at Wiantinoque, to treat with the Indians, and to secure the town's interest there to the best of their skill.

A company was formed in June, 1702, of those persons who had a desire to purchase land at Wiantinoque, consisting of 80 individuals.

The committee made the purchase of the governor and company, and received a patent of the tract, which is dated in the second year of Queen Ann, 1703, and signed by John Winthrop. The purchase of Wiantinoque was made by the committee, of the Indians, and a deed received from them on the 8th of February, 1702–3. The consideration for the tract was £60 current money, and £20 in goods, at money price. It was bounded, in the deed,* easterly by Woodbury, and a parallell line running north into the country, westerly with the mountains, northwesterly with Wemeseag, a small brook running into the Housatonnuc, and from the head of the brook, by a line running easterly till it comes to the above said parallel line, with Danbury line on the southwest, and Woodbury line southeast. In this tract the Indians reserved their planting field, on the west side of the river, against the town, and the right of fishing at the falls. The deed was signed by

* Recorded in Milford Records, Lib. 3, page 135.

SOUTH VIEW OF NEW MILFORD, (CENTRAL PART.)

The building on the right is the ancient Episcopal Church ; the Congregational Church is in the centre, a little to the left of which is the Academy.—p. 153.

SHEPAUG, his mark.

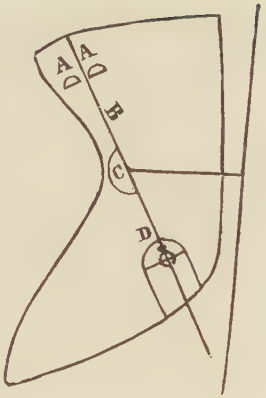
WEWINAPOWK, his mark.

CHASQUENEAG, his mark.

WOMPOTOO, his mark.

TOWECOMIS, his mark.

YONCOMIS, his mark.



A, A, Indian forts; B, a line representing Housatonnuc river; C, Indian planting field; D, Indian reservation for fishing at the falls.

The above is a reduced copy of a map, or sketch, of Wiantinoque, as drawn by the Indians.

After the town was settled, an additional purchase was made by the inhabitants, which forms the north part of the town, and was called the north purchase. This was in 1722.

The first settlement made by the English in the town, was in the year 1707. The original purchasers and proprietors were 109 in number, mostly from Milford;* 99 of whom were purchasers of whole rights, and 10 of half rights. Twenty-four shillings was the purchase of a whole, and twelve shillings of a half right. No individual had originally more than one right. The first division of land was granted in Dec., 1706, and was a home lot of 7½ acres, and 10 acres for a pasture. The second division was in May, 1712, of two lots, of 40 acres each, on a right. Ten other divisions were granted before 1760.

The town plot, or center, was first laid on the hill next east of the present center, whence that hill is to this day called *Town Hill*. Afterwards it was concluded to remove the center to the top of the hill next north of the present center, for which Mr. Daniel Boardman,† the first minister, built and

* The list of the first settlers is in Mr. Griswold's sermon, which was entered on New Milford Town Records, in 1701.

† From Wethersfield.

lived on that hill. But ultimately it was thought more convenient to place the center where it now is.

The first settlers of the town saw troublesome times. It was common for them to carry their fire-arms into the field to labor; and were obliged to provide a fortified house to resort to in times of danger; and they were sometimes reduced to distress, through the failure of provisions, and the difficulty of supplying themselves.

At the time of the settlement, a considerable number of natives lived in the town, of whom there were reckoned about 200 warriors. They dwelt chiefly along the intervale, by the side of the river. Several of their burying-grounds are to be seen in various parts of the town. Their graves are of a conical form, and the persons were buried in a sitting posture. One of their burying places is on the west side of the river, opposite to, and in sight of the town, on the bluff, bounding the Indian field, so called, and contiguous to Fort Hill, the site of the last Indian fortress, known to have been in the town.

For some time after the white people settled there, an Indian chief, or sachem, named *Werauhamaug*, had a palace standing near the great fall, where he resided. On the inside of it were pictured all sorts of animals. A considerable part of the parish of New Preston, now a part of Washington, was reserved for his hunting ground, which to the present is called *Raumaug*. It has been said, that all the tribes along by the Housatonnuc, from its source to the sea, were in strict alliance and friendship; and that by means of certain sounds made on the guarding heights, an alarm might be spread, in the space of three hours, through the whole line of tribes, a distance of nearly 200 miles. The oppression of the Mohawks probably had a tendency to keep them in alliance. Many of the New Milford Indians went off to Pennsylvania, with the Moravian missionaries, but most of them returned, and, joining with other tribes, eventually located themselves at Scaticook, in the present town of Kent. At this time but a very few of their descendants are remaining.

The first bridge built over the Housatonnuc river, from the sea to its source, was built in this town, and was finished in 1737. The first school set up in the town, was in 1721; it was to be kept four months in the year, and the town to pay half of the expense. At this time there are 22 school districts in the town, and about 700 children attend school in them some part of the year. There are 9 meeting houses in the

town, 2 Congregational, 2 Episcopal, 2 Baptist, 2 Methodist, and 1 for Friends, or Quakers. In the village of New Milford there are about 60 houses, and 5 mercantile stores. It is the southwest town in Litchfield county, situated 36 miles northwest from New Haven, and 48 from Hartford.

Newtown, in Fairfield county, received a large part of its early settlers from Milford. The Indian name of the place was *Potatuck*. The Potatuck Indians being frequently at Milford, a company of about 25 persons, in 1707, bought of them a large tract of land. The next year the general assembly made a grant of the tract, and incorporated it as a town, by the name of Newtown. The purchase, as appears by Milford Records, was laid out into 25 rights, or shares. The center was laid out on the southern termination of a ridge of elevated land.

The principal seat of the Indians in the town, appears to have been at the mouth of the Potatuck, a mill stream which enters the Housatonnuc. At the settlement of the place, Mowehue, the sachem, with his Indians, removed to New Milford. About 1728, he built a hunting house at Scaticook, in the northwest part of Kent, on the west bank of the Housatonnuc river. He invited the Indians at New Milford, from the Oblong in the province of New York, and from various other places, to settle with him at Scaticook, and it appears he was a man of so much art and popularity, among the Indians, that in about ten or eleven years, about the time when Kent was settled, he could muster an hundred warriors. The whole number probably was between 5 and 600. The Scaticook tribe in the revolutionary war furnished one hundred soldiers, or warriors. This tribe, like all other Indians in Connecticut, have nearly all disappeared.

The borough of Newtown, as already observed, is situated on a hill, which descends to the south. Just above the descent is a broad and level street, about 80 rods in extent. On this street the borough is principally built, which consists of about 50 dwelling houses, 3 churches, 1 Congregational, 1 Episcopal, 1 Methodist, and 4 mercantile stores. The place is 10 miles from Danbury, 25 from New Haven, and 22 from Fairfield.

The town of Durham, in Middlesex county, received from Milford a large proportion of its first settlers. The Indian name of the place was Cochinchaug. As early as 1698, some people of Guilford, 31 in number, petitioned the general as-

sembly, that there might be a plantation at Cochinchaug, which was granted. Very few of the petitioners, however, left Guilford, and no plantation was then formed. The settlement of the place being encouraged by the general assembly, about 1705, people from various places began to move in, and in 1708, it was invested with town privileges, by the name of Durham. It was about this time that the Milford people moved in.

The principal settlement was made on the road running north and south, on ground moderately elevated, bounded on the east by a considerable range of hills, on the west with a large tract of low land, and then a tract of higher land, and extending to Wallingford mountains. The tract of low land lying westward of the village, was called *Cochinchaug*, or the *Long Swamp*, and from this the name was applied to the township. This is now mostly cleared, and yields a large quantity of coarse grass. The central part of Durham is 20 miles south of Hartford, and 18 northeast from New Haven.

Many Milford people, in early times, settled in Wallingford, Cheshire, Farmington, Washington, Woodbury, Norwalk, and Ridgefield, in this state, and in Williamstown, Mass., and most of the first settlers of Talmadge, Ohio, were from Milford.

The township of DERBY once belonged to Milford. The original name of the place was Paugusset. It appears, that about 1653, Governor Goodyear and others made a purchase of a considerable tract there. The next year some few settlers located there, and, in 1655, they petitioned the general court of New Haven, to be made into a distinct town. The court granted their petition, and gave them liberty to purchase lands sufficient for a township. At the next court, the Milford people, headed by Mr. Prudden, made such strong remonstrances against the act, that the court decreed, that the people at Paugusset should continue as they had been, under the town of Milford, unless the parties should come to an agreement respecting the incorporation of the inhabitants into a distinct township. In 1657, it was agreed between the parties, and ratified by the general court: "1st, that Paugusset people might purchase land; 2d, that they should bear equal share of men for the public defense; 3d, that they should be free from watching in Milford, but should pay the jurisdiction watch,* and also their proportion of magistrate and meeting

* The tax laid on those who did not watch in person.

house charge,* and the bounty for killing wolves and foxes." In 1657 and 1659, purchase was made of the lands of the chief sagamores, Wetanamoe and Raskenoot. This purchase was afterwards confirmed by Okenuck, the chief sachem. Some of the first planters were Edward Wooster, Edward Riggs, Richard Baldwin, Samuel Hopkins, Thomas Langdon, and Francis French. In October, 1675, the planters renewed their application for town privileges. They represented, that they then consisted of twelve families, and that eleven more were about moving into the plantation; they had procured a minister, built him a house, and made provision for the support of the ministry. Upon these representations the assembly made them a town, by the name of Derby. The bounds between Milford and Derby were laid, in 1680, and about that time all differences appear to have been amicably settled.

Derby village now consists of about 50 dwelling houses, 5 mercantile stores, and a number of mechanic shops. The buildings are mostly situated on three short streets, running parallel with the river, and on the side of a high hill, which from its summit descends with considerable abruptness to the water, and of course the easternmost street is considerably elevated above the others. There are two churches in the village, one Congregational, the other Episcopal. Humphreysville, which owes its origin to Hon. David Humphreys, is in the north part of Derby. It was formerly known by the name of Chusetown, so called from Chuse, the last sachem of the Derby Indians. His proper name was Joe Mauwee. He obtained the name of Chuse from his method of pronouncing the word *choose*, which he much used. Chuse and all his Indians removed to Scaticook (Kent) about 1785.

A large part of Woodbridge formerly belonged to Milford. It was originally two parishes, called Amity and Bethany. The west side of them belonged to Milford, and the east side to New Haven. The first mentioned was constituted a parish in 1739, over which Mr. Benjamin Woodbridge was ordained in 1742. Bethany was not made a parish till some years after. The people of these parishes attended the town meetings of Milford, and their proportion of the town tax was expended for their benefit. In 1746, the town granted to Joseph Northrop and others, of Amity, £30, out of the town treasury, for building a school-house. A similar grant was

* Or the tax for the support of government and preaching.

made to Bethany in 1759. About 1780, these parishes resolved to petition the assembly to be incorporated into a town, and Milford, a number of times successively, at their town meetings, appointed committees to oppose their petition. But in 1784, their petition was granted, and the general assembly incorporated them into a town, by the name of Woodbridge, so called in honor of the minister of Amity. In 1784, Milford appointed a committee "to settle all affairs with Woodbridge, and to make a division of the town stock." Bethany was set off a separate town from Woodbridge in 1832.

A part of ORANGE, North Milford parish, originally belonged to Milford. Orange was incorporated by the general assembly holden at New Haven in May, 1822, and was formed by the union of North Milford parish and West Haven, a parish of New Haven. The first town meeting was holden at the meeting-house in the parish of North Milford, on the second Monday in June, of which meeting Charles H. Pond, Esq., of Milford, was previously appointed moderator by the legislature. At this meeting, Benjamin L. Lambert was appointed town clerk.

The committee appointed by the two parishes to obtain the act of incorporation for a town, after having a variety of names under consideration, finally adopted that of *Orange*, in commemoration of the benefits received from William, Prince of Orange, by Connecticut, when a colony, particularly in the restoration of their charter privileges, after the tyranny and usurpation of Sir Edmund Andross.

The land of the North Milford part of the town was surveyed and laid out in 1687, but was not settled till forty years afterwards. Richard Bryan, Jr., was the first who settled in that part of the town, and for many years it was called Bryan's Farm. At a town meeting held on the 10th of December, 1750, it was "voted, that money should be appropriated to the inhabitants of *Bryan's Farm*, for the purpose of setting up a school in winter, it being so well settled that one is deemed necessary."

The inhabitants of North Milford attended meeting in Milford until 1805. They were incorporated into a society by the general assembly, at their session in October, 1804. The church was organized on Wednesday, March 13, 1805. Their first pastor, Erastus Scranton, A. M., a native of Madison, was ordained July 4, 1805. He preached with them for about twenty-five years, when he asked for a dismission, and remo-

ved to Burlington. While he remained with them, the society greatly prospered. The inhabitants of this parish, fourteen years before this, erected a meeting-house, 36 feet by 30, on the green, where they had preaching in the winter season, by the alternate labors of the ministers of Milford. The present meeting-house of this society was raised June 27, 1810, and dedicated April 17, 1811. The burying-ground, containing half an acre, was laid out in 1804.

The central part of West Haven parish is three and a half miles from the state-house in New Haven. The first clergyman in this parish was the Rev. Dr. Samuel Johnson, who was ordained in 1720. "In October, 1722, he professed himself an Episcopalian, and left his people. He was missionary in Stratford many years, and afterwards president of New York college." Mr. Jonathan Arnold was the second minister at West Haven, and was ordained in 1725 or '26. About the year 1734, he declared for Episcopacy. Having officiated as missionary at Derby and West Haven three or four years, he removed to Staten Island. Mr. Timothy Allyn was the third minister: he was ordained in 1738, and dismissed in 1742. The next pastor, Mr. Nathan Birdseye, was ordained in 1742. He was succeeded by Mr. Noah Williston, the fifth pastor, who was ordained in 1760.

West Haven Green, the spot on which the Congregational meeting-house and Episcopal church are situated, is said formerly to have been marshy ground, and covered with alder-bushes. It is now uncommonly pleasant in its appearance; and, although the churches have an antiquated aspect, there is an air of neatness and still retirement about this place, that is seldom equaled.

About a mile south of the green, is *Savin Rock*, a place of some resort during the warm season of the year. It was at this place the British forces landed, when they invaded New Haven, in July, 1779. Adjutant Campbell was killed about one mile and a half north of the church. He was possessed of an uncommonly fine personal appearance, and his death was much regretted by the British; but in the hurry and confusion of war, he was left behind, and was buried near the spot where he fell. In this parish, about twenty years ago, a deposit of galena and silver was found on land (now owned by Mr. John Lambert) lying on the old country road. It was discovered by David Lambert, Esq., the father of the present owner, by digging in a fox-burrow. He obtained a considerable quantity of ore, but having a large farm which required

his attention, he did not long continue to work it. What was taken was a surface accumulation; but before the digging was relinquished, a vein of the ore was traced into the adjoining rocks. Copper has lately been found in the same range of rocks, by the New York Mining Company. The ore raised is chiefly yellow copper pyrites, associated with variegated copper, and faint arborizations of native copper. It is found in a quartz vein, near a foot in width, intersecting chlorite trap. Whether the vein leads to a bed of the ore, remains for future investigation to determine. Copper pyrites are found in similar circumstances near the three mile gate, on the Milford turnpike. Asbestos is abundant in the serpentine rocks which abound in the southern section of the township.

GUILFORD.

Guilford is situated on Long Island Sound, 16 miles east of New Haven, and 36 south from Hartford: bounded north by Durham, west by Branford, and east by Madison. The settlement of the town was commenced in 1639, by Mr. Henry Whitefield* and congregation. They were a part of Messrs. Eaton and Hopkins' company, and came with them to New Haven, and abode there for more than a year after their arrival. They were present at the agreement at Mr. Newman's barn, and many of them were signers of the articles. On that occasion it was agreed, that "The whole lands called Menuncatuck should be purchased for them and their heirs, and that they should settle a plantation there, in combination with New Haven." Accordingly the purchase was made, and on the 29th of September, 1639,† articles of agreement were drawn to the following effect: "1st. That the sachem squaw of Menuncatuck is the sole owner, possessor, and inheritor of all the lands lying between Rutawoo and Agiconock rivers: 2d. That the said sachem squaw, with the consent of the Indians there, inhabitants, (who are all, together with herself, to remove from thence,) doth sell unto Henry Whitefield, Robert Kitchell, William Leete, William Critten-

* Mr. Whitefield was a celebrated minister from Oakley, in Surrey, England.

† Oct. 10th, New Style, which day should be observed in 1839, as the era of the settlement.

SOUTHERN VIEW IN GUILFORD, (CENTRAL PART.)

The centre building in the engraving is the Congregational Church; the building at the left is the Academy, and the next the Town House.—p. 160.

den, John Bishop, and John Caffinge, in trust for the body of planters, all the lands lying within the aforesaid limits of Rutawoo and Agicomock rivers." The 3d article specifies the payment. Signed by the sachem squaw, "her mark," Henry Whitefield, in the name of the rest. Witnesses—John Higginson, Robert Newman.

According to the agreement, the Indians shortly after left the place. The tradition is, that they removed to the westward, where Branford and East Haven now are.

The planters made another purchase (some time after) of Uncas, sachem of the Mohegan Indians, which consisted of the tract lying between Agicomock river and Tuxispaug, (a pond contiguous to the meeting-house in Madison,) from which it appears, that the East river was the western limit of Uncas' jurisdiction. The remaining part of the town, to Hammonassett river, Mr. Fenwick, of Saybrook, gave the town, on condition that they would accommodate Mr. Whitefield (who was his particular friend) with land in the town agreeable to his mind. There were some small purchases made of particular Indians, within the limits of the township, who claimed a right to particular parts.

As soon as the first purchase was made, the planters, before winter, removed to New Haven, and settled on their lands; and in remembrance of the country of their nativity, to which they were bound by ten thousand dear recollections, they called the town *Guilford*.

The names of all the first planters are not known. The first list of names recorded is as late as the year 1650. The forty-six persons following are enrolled as first planters:

Henry Whitefield,
Samuel Desborough,
John Higginson,
William Leete,
Robert Kitchell,
William Crittenden,
Thomas Jordan,
George Hubbard,
John Hoadley,
Thomas Jones,
William Dudley,
Thomas Cook,
Henry Kingsnoth,
John Stone,
William Hall,
Richard ——,
William Stone,
Benjamin Wright,
John Johnson,
Samuel Blatchley,
Stephen Bishop,
William Boreman,
George Highland,
John Parmelin, Senr.,
Thomas Betts,
Richard Guttridge,
Richard Bristow,
John Parmelin, Jr.,
Jasper Stillwell,
George Bartlet,
John Scranton,
John Fowler,
Rdward Benton,
Abraham Cruttenden,

John Evarts,	John Bishop, Jr.,
John Bishop, Senr.,	John Sheder,
Francis Bushnell,	Thomas French,
Henry Dowd,	Thomas Stephens,
George Chatfield,	Edward ——,
John Stephens,	Abraham Cruttenden, Jr.

It is evident that this list does not embrace all the original names: for instance, Mr. Caffinge, one of the committee who made the first purchase from the Indians, is not mentioned.* It is also evident that all of the list were not original purchasers. Hubbard and Fowler were two of the first planters of Milford. Hubbard, before he went to Milford, lived at Wethersfield. Highland Boreman, Benton, and Betts, were also from Wethersfield.

It was agreed between the planters, "that all and every one should pay his proportionable part or share towards all the charges and expenses for purchasing, settling, surveying, and carrying on the necessary public affairs of the plantation, and that all divisions of the land should be made in exact proportion to the sums they advanced and expended."

The lands were left in the hands of the six purchasers, in trust, until such time as the church should be established, into whose hands they might commit the fee of the land, to be properly distributed and divided among the planters. They chose four of their principal planters, to whom they agreed to commit the full exercise of all civil power for administering justice and preserving peace among the planters, whose power was to continue until the church appeared in form, when it was to end. As this was an affair of so much importance, their church was fully gathered as soon as practicable; and on the 19th of April, 1643, the records say that the feoffees in trust, formally in writing, resigned the lands purchased by them to the church, and those persons to whom the civil power had been entrusted, at the same time formally resigned their authority. It was not the design of the planters thereby to make the church properly the owner of the fee; but as they were a regular visible body, who had power to act and order, so the lands were entrusted with them for the planters, who were tenants in common, according to their respect-

* The tradition concerning him is, that he soon died, leaving no heir, or memorial of his name, but a small island in the salt meadow near the sea, yet called Caffing's Island.

ive charges. The church was as the anchor of a ship, to hold all sure and steadfast.

Soon after this, the planters, who were chiefly church members, made regular divisions of the lands, according to the original agreement, each one receiving by lot such a portion as he was entitled to by the money which he had advanced for the public use. These divisions were under two restrictions: first, that no planter should put in more than £500 in stock, without permission from the freemen; secondly, that no person should sell or alien, in any manner, their share or any part of it, or purchase the share or any part of the share allotted or set off to another in the divisions of land, unless by the consent of the community. This last they strictly observed, and the effect was to prevent any from engrossing too much land, and to keep out of the plantation all persons not fully approved. Several persons were punished by fines and whipping for transgressing this agreement.

The first planters, whether gentlemen or yeomen, were almost all of them husbandmen by profession. There were but few mechanics, and no blacksmith among them, and it was with much trouble and expense that they obtained one. Before they removed to New Haven, they were for some time at a stand whether to settle in Milford or Guilford; but at length they chose the last mentioned place. As they came from Surrey and Kent, they selected for their plantation lands as near like those as could be found, viz., low, flat, moist land, such as that part of the town is near their first landing. South of the town plot, towards the sea, lies what is now called the Great Plain. This, with some of the points of land adjoining the sea, which were cleared by the Indians, were rich and fertile, and, by the skill and industry of the inhabitants, afforded quickly a comfortable subsistence for themselves and families. To these lands for many years the planters chiefly confined their labors. They indeed early made a law, that every planter should clear up annually half an acre of new land. This, in their method, was a hard piece of labor. It was all done by hand, by digging and stubbing up the trees and small growth by the roots, although they spoiled the land by it. But they knew of no other way, and for the non-performance of this town order there was a severe penalty. It was a long time before the present mode of clearing new land was practiced. The first one who attempted it was John Scranton. He cleared about an acre on a hill, by girdling the trees and burn-

ing the underbrush. This he sowed with three pecks of wheat. The inhabitants were amazed, first at his courage, that he should venture so far (about two miles) to labor; then at his folly, in thinking a crop of wheat could be raised in such a way. But they were much astonished to find that he reaped from the ground at harvest twenty bushels of the best wheat. Experience soon convinced them that his method was the most judicious; and being generally adopted, the woodlands soontbecame fields of wheat.

As this plantation was connected with New Haven, they carefully conformed to the agreement in Mr. Newman's barn, in all their affairs, civil and religious. Like their brethren at New Haven, they adopted and acted upon the same principle,—"that it is of more importance to save and be governed by the steeple than the state." They adopted Mr. Davenport's opinion in forming their church, and began it upon "seven pillars." The names of these seven persons were, Messrs. Henry Whitefield, John Higginson, Samuel Desborough, William Leete, Jacob Sheefe, John Mipham, and John Hoadley. The manner of gathering and forming their church was this, viz.: a doctrine of faith was drawn up and assented unto as the foundation of their connection; and then they mutually entered into covenant, first with God to be his people in Jesus Christ, then with one another to walk together in attending all the duties of the christian religion, and enjoyment of all the ordinances that belonged to a particular visible church. Their doctrine of faith was short, comprehensive, and highly Calvinistical. It was of similar form to Milford church covenant. After the foundation was thus laid, the rest of the members, who were the most of the planters, were joined to these first seven, and other members were admitted afterwards, as they desired to be. Like New Haven, in admitting new members they required a relation of their experiences. Their church officers were pastor, teacher, and deacons. It does not appear that they had ruling elders.

Mr. Henry Whitefield, their first pastor and minister, was Episcopally ordained in England, and there is no record of his having been re-ordained in Guilford. He was an eloquent preacher, a good scholar, of gentlemanly manners, and was truly the father of the plantation. He loved his flock tenderly, was extremely beloved by them, and his advice "they followed peaceably in love." After continuing with them for about 12 years, Mr. Whitefield returned to England, and

left the pastoral charge of his people with John Higginson, (his son-in-law,) their teacher. He was son of Mr. John Higginson, the first minister of Salem. He preached first at the fort at Saybrook, as chaplain, and about 1643 removed to Guilford, was one of "wisdoms' seven pillars," and assisted Mr. Whitefield in preaching until he left the place. Mr. Higginson was never ordained as pastor, but took the charge of the church as teacher for about twelve years. He then determined to go to England to Mr. Whitefield: and accordingly shipped himself and family and sailed, but meeting with bad weather the ship put into Salem for a harbor. Going ashore to his father's people, they wanting a pastor, he was prevailed upon to preach, then to unship his family and goods and settle with them. He was ordained their pastor, lived and died there, and left a numerous posterity.

After Mr. Higginson removed, the town was in a very unsettled state for about twenty years. Within that time a number of persons ministered to them as teachers, one of whom, Mr. Bowers, had a house and land in the town. He removed to Derby at the settlement of that town, and was ordained their pastor. During the headless state of the church, the people of Guilford fell into great confusion by reason of difference of religious opinion, and many of the planters removed to Kennilworth,* which was then settling, particularly Dr. Rossiter, Messrs. Meigs, Stephens, Parmelin, and Chatfield. After the town became quiet, by the settlement of a pastor, some of these returned to Guilford, among whom were Dr. Rossiter and Mr. Meigs. In 1665, Mr. Joseph Eliot, son of John Eliot, the celebrated apostle of Roxbury, was called and ordained in the town. Under his successful ministry, all difficulties were amicably settled, and the church and town greatly flourished. He died on the 26th of May, 1694. He was succeeded by Mr. Thomas Ruggles, also from Roxbury, who was ordained (after preaching about a year as a candidate) in the fall of 1695. He continued their pastor 33 years, till his death, which took place June 1, 1728. His eldest son, Mr. Thomas Ruggles, was his successor, ordained March 26, 1729. In 1757, Mr. Amos Fowler was settled as his colleague. In May, 1703, upon petition of the inhabitants, East Guilford was constituted a parish, and Mr. John Hart, of Farmington, settled with them, in 1707.

* Now erroneously called Killingworth.

The general assembly, by desire of the inhabitants, set off another society from the first, by the name of North Guilford, and in June, 1725, Mr. Samuel Russel, from Branford, was ordained their pastor. Within the limits of the first, the assembly made another, by the name of the fourth society, in May, 1733. Their first pastor was Mr. Edmund Ward, of Guilford. And in May, 17—, another society was made in the northeast part of the town, partly out of the first society and partly from East Guilford, and called North Bristol Society. Mr. Richard Ely, from Lyme, was ordained their first minister, July 8th, 1757.

In the year 1743, a number of inhabitants of the first society, declared for the Church of England, and, in 1745, erected a *church* building on the east side of the public square; and, in 1748, a number from North Guilford also declared for the church, and soon after built a house for their worship. These churches at first suffered much from the intolerant spirit of the times.

In forming the civil government of the plantation, the people were divided into two classes—freemen and planters. The church members were all freemen, and they only were allowed the privilege of free suffrage. They were under oath agreeable to their plan of government, which they called the "oath of fidelity." Out of this number were chosen their representatives and all other public officers, and they alone had the privilege of voting for the general officers of the jurisdiction. The other class comprehended all the inhabitants of the town who composed their town meetings. These town meetings were denominated general courts, and all who were qualified by age or estate were allowed to act in them. At these meetings were managed all the common affairs of the plantation, such as the disposal of lands and the enacting of bye-laws. Town officers were also chosen, as a marshal, secretary, surveyor of highways, &c. Besides these general meetings, a particular court was held for the administration of justice, much resembling our justice's court of the present day. These were held quarterly, on the first Thursday of February, May, August, and November, and oftener if necessary. The magistrate or assistant sat chief in these courts. But the deputies, or commissioners, chosen yearly by the freemen for that purpose, sat with him to assist and counsel him. From the judgment of this court, appeals

could be made to the court of assistants, at New Haven, but generally their judgment was final and decisive.

Besides these courts, was held for a time a court of probate; but the power of settling estates was soon transferred to the court of magistrates of the jurisdiction.

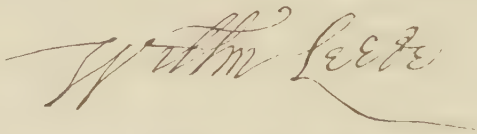
Military order and discipline were early established in the plantation, and watch and ward kept day and night for security against assaults from the Indians. Their charge was very strict, and the punishments for neglect of duty were severe, and rigidly executed. Many of the houses were surrounded with palisades set deep in the ground, and a guard of soldiers was appointed every Sunday, who went armed to meeting. This guard was continued for the period of about sixty years. Thus all the affairs of the town were regularly and carefully conducted for the safety, peace, and prosperity of the plantation.

The town being from the first a component part of New Haven government, was allowed an assistant, or magistrate. Mr. Samuel Desborough, who, next to Mr. Whitefield, was esteemed the first and richest of the planters, was the first magistrate. After serving the colony in that capacity about twelve years, he returned to England, in company with Mr. Whitefield. After the restoration of King Charles II., he was a subject of royal favor and political distinction, and at one time was a member of the privy council.

Upon Mr. Desborough's removal, William Leete, Esq., was chosen assistant. He came from England very young, but was a person of great promise. He was by profession a lawyer; and being register of the bishop's court in Cambrige, he was so much offended and disgusted by the corruptions of the church, that he resigned his office and emigrated with Whitefield and his company. He was an excellent writer for the times, and for many years served as clerk or secretary of the town, (all the ancient records being written in his hand,) and had a good knowledge of law, and also of surveying and drafting.* He was deputy-governor, and gov-

* Being a staunch friend of Cromwell, and an opponent of the Stuarts, he aided the regicides to escape the pursuivants of Charles II., and for a time he secreted them in the cellar of his storehouse. The lights seen twinkling in the base of that building, and the sounds heard by people, induced a belief that it was haunted—an idea the governor is said to have encouraged, for the greater security of the fugitives.

ernor of New Haven colony, and after the union was governor of Connecticut; he was elected May 11, 1676. He soon after removed to Hartford, and there he died and was buried. His eldest son, John Leete, was the first English child born in Guilford. The governor left a large family, and his descendants are very numerous,* many of whom yet reside in and about Guilford. The following is a fac-simile of Gov. Leete's signature:



The following is a view of Gov. Leete's house, which stood about 60 rods west of the present Congregational church:

View of Governor Leete's House.

The third magistrate in the town was Mr. Andrew Leete, the governor's second son. He married a daughter of Mr. Jordan, one of the original planters, and possessed his share in the plantation after he returned to England.† Mr. Leete, like his father, was a worthy man, and it is the tradition, that the plan adopted to secure the charter, when upon the point of being given up to Sir Edmund Andros, originated from

* His great-grandson, Andrew Leete, being a royalist at the time of the revolutionary war, at the close of it settled at St. John's, Nova Scotia.

† He went with Mr. Whitefield.

him. It was kept in his house till called for by the governor and company. He was a noted military officer, and took an active part in the early wars.

The next magistrate in Guilford, after Mr. Leete, was Mr. Josiah Rossiter, son of Dr. Rossiter, and after him, Mr. Abraham Fowler, son of John Fowler, Jr.

The first planters were mostly men of considerable property, but Mr. Whitefield was considered the wealthiest individual among them. He was possessed of a large estate, all of which he laid out and spent for the good of the plantation.

Ancient House at Guilford, Conn.

At his own charge and expense, in 1640, he built a large, firm, and, for those days, a handsome stone house, upon land allotted him for the purpose, in a commanding situation, having a full view of Long Island Sound before it. In case of necessity it was designed to answer for a fort. It is yet standing, is in good repair, and it is no mean specimen of ancient architecture. The walls are thick and massive, and the cement in which the stone is laid is now harder than the stone itself. The erection of this edifice must have been a work of great labor, as the stone of which it is constructed was brought on hand-barrows from a ledge more than a fourth of a mile distant. For their transportation a causeway was constructed across a marsh, the remains of which are yet to be seen. This is doubtless the oldest house now standing in the United States. The first marriage which took place in the town was in this house.* The couple were married by Mr. Desborough.

* It is the tradition, that the marriage supper was pork and peas.

Mr. Whitefield, in consequence of his own personal expense in purchasing the plantation, and Mr. Fenwick's gift of the eastern part of the township, had a large and very valuable allotment of some of the best lands in the township allowed him. Upon his returning to England, he offered all his estate to the planters upon very low terms, but partly from inability to purchase, and chiefly from their persuasion that in a short time they should all follow their pastor, they did not make the purchase, but when it was too late they repented their refusal. After his return home, he sold his estate to Major Thomson, to whose heirs it descended.

The natural soil of the township is various. The lands along the sea-coast are level plains of rich black loam, having many small necks where the Indians dwelt, and which they filled with oyster and other shells from the sea. About two miles from the shore the soil is gravelly, and productive, if well manured. The rest of the township northward is hilly; some of the lands good, others indifferent. In this part of the township there is much broken and rocky land, but it is valuable for the wood and timber growing upon it.

The township is well watered with springs from the hills, and brooks from the swamps. Two rivers run through the middle of the township, named the East and West river, which empty into the harbor near together, both of which furnish good mill seats. The harbor, south of the town and east of the great plain, is not good, being shallow and having many rocks. About two miles westward from it, is Sachem's Head, an excellent, though small harbor. It is shut in on all sides by the land, except the southwest. Its entrance, or mouth, is narrow. It received its name on account of its being the scene of the execution of a Pequot sachem, by Uncas.

The length of the township is about 11 miles from north to south, and the average breadth about four. At present it is divided into two parishes, or societies, Guilford and North Guilford. In the first society is the borough of Guilford, which was incorporated in 1815. It is handsomely situated upon a tract of alluvial or maritime plain, about two miles from the sea, near a small river, called the Menuncatuck, or West River. The borough embraces the ancient town plot, and is laid out very regular for an ancient town. In the center is an extensive open public square. The place is compactly built, consisting of about 150 dwelling houses,

two churches, (one Episcopal and one Congregational,) and the town-house. The Congregational society boasts of having the first meeting house built in the present form, the first steeple, and the first town clock of any in the government. Many of the houses in this place are ancient and of venerable appearance.

Guilford is a place of considerable resort during the warm season of the year, for the benefit of the sea air, &c. There are two public hotels for the reception of people who come for that purpose, one about a mile and a half below the public square, the other at Sachem's Head, about three and a half miles to the southwest. Both of these places are accessible to steamboats. The scenery in the vicinity of Sachem's Head is wild and picturesque. Agriculture is the principal business of the inhabitants. They have long been celebrated for their industry, frugality, and good husbandry, and more than any other people of the state, they have retained the manners of the New England colonists; and if search should be made for men approaching the nearest to the Pilgrims of the Mayflower, they would be found in Guilford.

The patent of Guilford was granted by the governor and company, on the 7th of December, 1685, to Andrew Leete, Esq., Mr. Josiah Rossiter, Lt. William Seward, Deac. William Johnson, Deac. John Graves, Mr. John Collins, John Stone, Stephen Bishop, Serg. Daniel Hubbard, Abraham Crittenden, Serg. John Crittenden, and Josiah Meigs, in trust for the rest of the inhabitants of the town. It is bounded by Durham on the north, Hammonasset River on the east, Long Island Sound on the south, and Branford on the west. The patent was signed by Robert Treat, governor of Connecticut.

Madison was originally a part of Guilford, and was included within the charter limits. It was incorporated into a town in 1826, and was composed of the second and fourth ecclesiastical societies of Guilford. There are now two parishes, Madison, formerly called East Guilford, and North Madison, formerly North Bristol. The town is about nine miles in length, and from three to four in breadth. North Madison is rocky and hilly, and nearly one half of the land is unfit for cultivation, and is left for the growth of wood. The center is five miles from Guilford and twenty-one miles from New Haven.

BRANFORD.

Branford is situated on Long Island Sound, seven miles east of New Haven. The purchase was made of the Indians by New Haven people, in December, 1638. The Indian name of the place was Totoket. In the year 1640, the general court at New Haven made a grant of it to Mr. Samuel Eaton, brother of Governor Eaton, on condition of procuring some of his friends in England to emigrate and make a settlement upon it. He soon after took ship at Boston, and returned to England for his settlers; but being desired to take the pastoral charge of the church at Duckingfield, in the parish at Stockfort, in Cheshire, and accepting the invitation, he never returned.* Mr. Eaton thus failing to perform the conditions of the grant, New Haven, in 1644, made sale of it to Mr. William Swain and others, of Wethersfield. The settlers of Wethersfield removed from Massachusetts without their pastor, and having no settled minister they fell into unhappy contentions and animosities. These continued a number of years, and had the effect of scattering the inhabitants and the formation of new settlements and churches in other places. It was to accommodate a party of these seceders from Wethersfield, that Mr. Swain made the purchase. New Haven granted them the lands in question on condition of the company repaying the charges which New Haven had been at for their purchase, which was between £12 and £13, and their joining the colony in all the fundamental articles of government, settled in October, 1643. This they readily consented to, and the settlement of the town was immediately commenced. Mr. Abraham Pierson, with a part of his church and congregation from South Hampton, on Long Island, removed and united with the people of Wethersfield in the settlement of the town. A regular church was soon formed, and Mr. Pierson was unanimously chosen pastor. He had been a minister in Yorkshire, in England, and emigrated in 1639. For a time he preached in Lynn, Mass. Some of the English emigrants, who had made a stand at that place, having agreed to make a settlement on Long Island, on a tract of land which they

* He died at Denton, in the parish of Manchester, Lancashire, England, Jan. 9, 1664, and was buried in the chapel.

WEST VIEW OF BRANFORD, (CENTRAL PART.)

The Congregational Church is seen on the right; the next building is the Academy, and the one with three windows in front is the Episcopal Church.—p. 172.

had purchased of the natives, with the consent of the earl of Stirling, who had a grant of the island, they agreed with Mr. Pierson to accompany them as their minister. He organized a church among them, and they entered into a civil combination, or covenant, for the support of order and good government, before they removed to the island. In Dec., 1640, they went on to the island and commenced the settlement of South Hampton. Shortly after the settlement of the town, the inhabitants found it necessary for their security to form a connection with some one of the New England colonies, and it appears they were divided in opinion relative to the one they should join. Mr. Pierson and a part of his church wished to unite with New Haven, because all public officers, as well as the right of suffrage, were restricted to the church. But the majority preferring more civil liberty, chose to unite with Connecticut, where all orderly persons might be freemen, and, in 1644, joined that colony. In consequence of this, Mr. Pierson and a portion of the people removed and settled in combination with New Haven.

The plantation thus commenced at Totoket was named Branford, after a town of that name in England. Mr. Swain was chosen a magistrate of the colony, as he had previously been of Connecticut. The plantation progressed rapidly in improvement until the union of the colonies of Connecticut and New Haven. With this proposed union, Mr. Pierson and his people were much displeased. Mr. Pierson and Mr. Davenport appear to have used all their influence to prevent it. They, with many of the inhabitants of the colony, were more rigid concerning the terms of church communion than the ministers and people of Connecticut generally were. Many of the churches of Connecticut were in favor of the propositions of the general council of Cambridge, in 1662, relative to the baptism of children whose parents were not in full communion. The ministers and churches of New Haven were opposed to them. This, with the opinion that all government should be in the church, were important arguments against the union. Upon the consummation of the union, Mr. Pierson and his people not becoming reconciled, and being reprimanded for their perverseness, they determined to leave the plantation.

Accordingly, in May, 1666, a purchase was made by a committee appointed for the purpose, on the Passaic River, in New Jersey, and the settlement immediately commenced.

To that place Mr. Pierson with his church and congregation removed, and the settlers from the other towns united with them. They called the town Newark, as is supposed after the town where Mr. Pierson was ordained in England. Here they had an opportunity to form their "fundamental articles of government" according to their own views, by restricting the right of free suffrage to church members, for which *important* privilege many of them had twice removed. Accommodations being provided for Mr. Pierson, he removed with his family the last of September, 1667. The town and church records of Branford were removed to Newark, and after the town had been settled 23 years it was left desolate. For 20 years afterwards there was no church in the town, but people from various parts of the colony gradually moved into it, and purchased the lands of the first planters, so that in about twenty years it became re-settled. In 1685 it was re-invested with town privileges.

The patent of Branford was granted by the governor and company on the 16th of February, 1685, to Mr. William Roswell, Edward Barker, Ens. Thomas Harrison, William Maltby, William Hoadley, Lieut. Elizur Stint, Samuel Pond,* John Frizby, and John Tayntor. Signed by Robert Treat, governor of Connecticut.

The township is about seven miles in length from east to west, and four in breadth. The surface is uneven, being composed of hills and valleys. The soil is good, but rather too cold. There is no considerable river in the town; the largest stream discharges its waters into the harbor, which is small but convenient, admitting vessels from 40 to 50 tons. There is a cluster of small islands belonging to the town, called Thimble Islands, and another cluster called Indian Isles.

In the center of the town is a large open area of irregular form, on which stands the public buildings, consisting of a Congregational church, an Episcopal church, academy, and town-house.

North Branford, incorporated in 1831, was previously the upper part of Branford. It was formed of the societies of North Branford and Northford. A range of mountains from southwest to northeast pass through the center of the township. The face of the town is generally hilly, but the

* He was ancestor of the Pond family, of Milford.

SOUTHWEST VIEW OF STAMFORD

In the above engraving the Iron Foundry is seen on the left; the spire near the center is that of the Congregational Church, and the one on the right that of the Episcopal Church; between the spires is seen the mast of a sloop.—p. 175.

soil is strong and fertile. The inhabitants are mostly farmers. There are five churches in the town, three Congregational and two Episcopal. The center of North Branford society, the southern division of the town, is five miles northerly from Branford church, and nine from New Haven. Mr. John Merrick was the first minister of the parish; he was ordained in 1727.

STAMFORD.

Stamford is situated on Long Island Sound, in Lat. 41° 3′ N., Long. 73° 25′ W., bounded on the north by the state of New York, west by Greenwich, east by Darien and New Canaan, and south by the Sound. The land comprising the town was purchased by the people of New Haven, in 1640; Capt. Nathaniel Turner was their agent. The Indian name of the tract was Rippowams. Capt. Turner "bought of Ponus Sagamore, of Toquams, and of Wascussue Sagamore, of Shippan, (the other Indians consenting thereto,) all the ground belonging to the said Sagamores, except a piece of ground which Ponus reserved for himself and the other Indians to plant upon. The consideration was 12 coats, 12 hoes, 12 hatchets, 12 glasses, 12 knives, 2 kettles, and four fathoms of white wampum." The liberty of hunting and fishing on the land was reserved by the Indians. This agreement was signed on the first of July, 1640.

Fifteen years after the settlement of the plantation, the Indians growing uneasy, another agreement, as appears from the town records, was made with Ponus, and Onux, his eldest son, for land running 16 miles north and eight miles east and west, (the same as paid for before.) and as a further recompense, four coats of English cloth was given them. This agreement was signed by the Sagamores, and by Richard Law, agent for the planters, on the 10th of August, 1655.

The first planters of the town were from Wethersfield. The cause of their removal and resettlement, was a division of church and town on account of a difference of opinion on some points of religion. Removing without their pastor, Mr. Philips, from Watertown, the people were at full liberty to think for themselves, and their views not coinciding they fell

into contention. After unsuccessful attempts made by ministers on the river to heal the difference, they were visited by Mr. Davenport, from New Haven, who suggested the expediency of one of the parties removing and making a new settlement. Some were pleased with this proposition, and others disliked it; but they could not agree which party should remove. The church at Watertown, from which they had not been dismissed, judged it their duty to make them a visit, and accordingly sent a delegation, but it was attended with no better success than the forementioned labors. It was now the prevailing opinion, that it was best for one of the parties to remove, and finally some of the principal men who were the most pleased with the advice of Mr. Davenport, and to whom the government of the colony was the most agreeable, concluded to remove and settle in combination with New Haven. Therefore, on the 30th of October, 1640, Mr. Andrew Ward and Mr. Robert Coe, in behalf of themselves and twenty other planters, purchased Rippowams of New Haven, for £33 sterling. The whole number agreed to remove with their families before the last of November, the succeeding year. Accordingly, in the spring of 1641, the settlement commenced. The principal planters were Messrs. Richard Denton, Matthew Mitchel, Thurston Raynor, John Underhill, Andrew Ward, Robert Coe, and Richard Gildersleeve. Mr. Richard Law was one of the first and principal settlers. Before the end of the year there were nearly forty families established there.

Mr. Richard Denton was their first minister. He was a preacher in Halifax, England, and came over to Watertown, Mass., between 1630 and '35, and removed to Wethersfield with the first settlers. For some reason not known at present, he did not often exercise his profession while in that plantation, but it is supposed engaged in agricultural pursuits. He remained in Stamford only about four years, when becoming displeased with the government of the colony, he, with some of the leading men of the plantation, again removed, went to Long Island, and began the town of Hempstead. This was in 1664. Mr. Denton continued the minister of that place till his death, in 1663.

Upon his removal from Stamford, the church sent two of their members to seek them another minister. They traveled on foot to the eastward of Boston, where they found Mr. John Bishop, who left England before he had finished his

academical studies, and had completed his education in this country. They engaged him to go with them to Stamford, and he traveled thither on foot. The people were satisfied with him, and he was settled in 1644. After preaching with them 50 years, he died in 1694. He was succeeded by Mr. John Davenport, (grandson of John Davenport, first minister of New Haven,) who was ordained in 1694. He died Feb. 5th, 1730–1, in the 36th year of his ministry.

Mr. Raynor was the first magistrate in Stamford. Capt. Underhill, Mr. Mitchel, Andrew Ward, and Robert Coe, were commissioners, till their removal to Long Island. The plantation for many years was much disturbed and endangered by the Indians, and more so than the other plantations belonging to New Haven, on account of the distance from the seat of government. The inhabitants fortified parts of the town, enclosed the meeting house with palisades, and a constant watch was kept up for many years. In 1643, the Dutch commenced a war with the Indians north of the Sound and west of the English settlements, which lasted till the summer of 1646, and was terminated in a general battle at Strickland's plain, in Horseneck, in which the Dutch with difficulty obtained the victory. At the commencement of the war, Capt. John Underhill was invested with the chief command by the Dutch governor, and during it he destroyed 300 Indians on the main, and 120 on Long Island, who had crossed the Sound in order to ravage and destroy the Dutch plantations there.* The Stamford Indians, in 1643, were insolent

* Capt. Underhill came from England to Massachusetts, soon after the first settlement of that colony. He had served as an officer in the British forces, in the low countries, in Ireland, and at Cadiz. He had a command in the war with the Pequots, in 1637. He had some difficulty with the church in Boston, which seems to have been adjusted before he left that part of the country. At the end of the Dutch war with the Indians, he settled at Flushing, L. I., and rendered the English important service by discovering the intrigue of the Dutch in inciting the Indians to hostilities against the English, and by repelling the incursions of the savages. In a letter which he wrote to the commissioner of the United Colonies, requesting assistance to carry on the war against the Indians and Dutch, dated May 23, 1653, he says: "I have put my life in my hands to save English blood." The commissioners refusing to "embark in a war between England and Holland," he applied to Rhode Island for assistance, and received a commission from that colony, (and the aid of a small number of volunteers,) under which he made an attack on the Indians at Fort Neck, (in Oyster Bay,) and

and troublesome, and the plantation requested aid of New Haven towards their defense. In 1644, they, together with the Fairfield Indians, were hostile, and New Haven sent men to Stamford for their defense. The Indians of those parts appear to have designed a general massacre of the whites, both English and Dutch. They neglected to weed their corn, and abandoned their wigwams. After the battle of Strickland's plain, Stamford for a while appears to have been less troubled by them, though at different times they committed a number of murders. Mr. John Whitmore (for a number of years deputy to the general court) was killed in 1648, by a son of the sachem. The Indians refusing to give up the murderer, the general court the next year sent fifty men to avenge the murder. About 1653, the Indians were incited to hostility against the English by the Dutch, and that year appears to have been a time of general distress to the English plantations west of the Housatonnuc, and on Long Island. Stamford, in that year, was on the point of a revolt, but was quieted by the prudent measures of the government. The town, however, appears to have been in a state of almost constant alarm till the end of the Dutch power in America, in 1664. After that time it progressed rapidly in settlement and improvement.

The patent of Stamford was granted by the governor and company on the 26th of May, 1685, to Mr. John Bishop, Mr. Jonathan Law, Capt. Jonathan Seleck, Lieut. Francis Bell, Lieut. Jonathan Bell, Ensign John Bates, Mr. Abraham Ambler, Mr. Peter Ferrys, and Mr. Joshua Hoyte : bounded west by Tulomah brook and Greenwich, east by Norwalk, and to run twelve miles into the country. Signed by Robert Treat, governor.

Stamford is a pleasant and fertile township of nearly ten miles in length, from north to south, and between three and

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took their fort. This contributed much to arrest the defection of the Indians, to defeat the hostile designs of the Dutch against the English, and to preserve the peace of the island.

In 1665, he was a delegate from the town of Oyster Bay to the assembly, held at Hempstead by Governor Nicolls, and was appointed by him sub-sheriff of the north riding of Yorkshire, (Queens' county.) In 1667, the Matinecoe Indians gave him a deed of 150 acres of land, which is now possessed by one of his descendants that bears his name. He died at Oyster Bay, in 1672. He was a "hunter of Indians," of the same class as Gov. Treat and Capt. Church.

four in breadth. The surface is undulating, exhibiting a pleasant diversity of moderate hills and valleys. The soil is a rich gravelly loam, adapted both to tillage and grazing. The borough of Stamford embraces the ancient town plot; within its limits are four churches, an Episcopal, Congregational, Methodist, and Baptist, 12 mercantile stores, an iron foundry, a slitting mill, a wire factory, two boot and shoe manufactories, and a bank, with a capital of $100,000, chartered in 1834. The post office in this place is a distributing office. The number of inhabitants in the borough is about 800. A sloop canal from the sea to the village was excavated in 1834. It is 180 rods in length, 30 feet in width, and 7 in depth; the expense of its construction, including three buildings for stores, was $7,000. The harbor, at the mouth of Mill River, has at ordinary tides upwards of eight feet of water. Mill River runs one fourth of a mile west of the center of the borough, and is navigable for small craft to the bridge.

There are two beautiful tracts of ground bordering the harbor; that on the western side is called the South Field, that on the eastern is Shipan Point. For beauty of situation this last piece of ground is not surpassed in the state. The surface slopes in every direction, and is encircled by a collection of fine scenery. It was originally designed to have laid out the town on this point, but the present site was fixed upon, on the supposition that it could more easily be defended from Indian assault. It would truly be a beautiful location for a village.

The town of Darien formerly belonged to Stamford, and consists of what was the parish of Middlesex. The township is small, and is situated between Stamford and Norwalk. It was incorporated in 1820. Half of the town of New Canaan was also comprised within the limits of Stamford. The town was formerly Canaan parish, lying in nearly equal parts in the townships of Stamford and Norwalk, (and north of Middlesex parish,) and was incorporated as a parish in 1731. Mr. John Eells, from Milford, was the first minister, ordained June, 1733. After preaching there about eight years, he resigned his pastoral charge and became a farmer. He died in New Canaan, in 1785, in his 85th year. New Canaan was incorporated into a town in 1801.

SOUTHOLD, L. I.

Southold, on the east end of Long Island, was purchased and settled under the authority of New Haven. The Indian name of the place was Yennicock,* and was purchased of the tribe called the Corchaugs, in the summer of 1640.† Most of the first planters were from Hingham, in Norfolk, England, and came to New Haven in the summer of 1640. Mr. John Youngs, who had been a minister in Hingham, was their leader. He reorganized his church at New Haven, on the 21st of October, 1640, and with them, and such others as chose to accompany him, in the latter part of the month, passed over to the island, and commenced the settlement of the plantation. They adopted the fundamental agreement, and commenced the settlement in combination with New Haven.

Some of the leading men, besides Mr. Youngs, were William Wells, Barnabas Horton, Thomas Mapes, John Tuthill, and Matthias Corwin.‡

The civil and ecclesiastical affairs of the plantation were managed in a similar manner with those of the other plantations under the government of New Haven. All government was to be in the church, and none were to be admitted to the privileges of freemen but church members; and they instituted a court of judges (or a particular court) to hear and determine all causes, civil and criminal, whose decisions were to be according to the "laws of God." In their general courts (or town meetings) were transacted all the common business of the plantation. In them orders were passed, as appears by the records of the town, relating to the division of their lands, and the enclosure of common fields for cultivation and pasture, and regulations agreed upon respecting fences, highways, and watering places, respecting cattle, sheep, and horses, that run at large, and in the common fields,

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* The Indian name of Long Island appears to have been Mattanwak.

† On the 7th of December, 1665, a new deed of Southold was executed to Capt. John Youngs, Barnabas Horton, and Thomas Mapes, which was signed by the sachem and thirty-five elders of the Corchaugs.

‡ Their posterity in Southold and the adjoining town are at present numerous and respectable.

VIEW OF SOUTHOLD, L. I.

TAKEN BY MISS H. M. COCHRAN.

The house on the right is the residence of the Presbyterian minister; the next building is the Presbyterian Church, and the one on the left is the brick School-House. The building in the center, with a tower, is the Academy, and the house on the extreme left is the old Young's place, built in 1688.—p. 180.

and for the defense of the plantation. One of the first measures adopted was to require every man to provide himself with arms and ammunition, and to assemble at an appointed place when warned, under a heavy penalty for neglect in any of these respects.

The plantation made early provision for the education of children, for the preservation of good morals, and for the support of their church. A committee was appointed to admit inhabitants, and no one could settle in the place without their consent; and no planter could sell or let his house or land to any one but such as was approved by the said committee, under a heavy penalty.

The first meeting-house erected on Long Island was built in this plantation, in the summer of 1642. Mr. Youngs continued the minister of the place till his death. He died in 1672, aged 74 years.* The church and congregation of Southold, after the death of Mr. Youngs, sent a messenger to Boston, to seek "an honest and godly minister," who returned with Mr. Joshua Hobart, son of Mr. Peter Hobart, who was the first minister of Hingham, Mass. He settled with them in 1674, and continued their pastor during life. He died in 1717, aged 89. The succeeding ministers of this church have been, Benjamin Woolsey, settled in 1720, and removed in 1736; James Davenport, settled in 1738, and removed in 1746. He was a great-grandson of John Davenport, of New Haven, and son of John Davenport, minister of Stamford, by his second wife, and graduated at Yale College in 1732. About the time of his dismission, he became a *Separatist* or "New Light" preacher.† Next to him was William Thrope, who was settled in 1748, and died in 1756; then John Storrs, who was

* Mr. Youngs had several sons and a daughter, to whom he left a large property, a number of whose posterity yet reside in Southold. Several of his descendants have occupied public stations, and have been distinguished for usefulness. Col. John Youngs, his eldest son, was appointed one of the judges of the court by Connecticut, (after the reception of the charter in 1662,) for the towns under the government of the colony on Long Island.

† About the year 1740, great attention was paid to religion in almost every part of the country. The community were mostly divided into two parties, the *New Lights* and the *Old Lights*. The New Lights were active and zealous in everything which they imagined to be their religious duty, and were in favor of Mr. Whitefield and others itinerating through the country and stirring up the people to reform. The Old Lights justly considered much of their zeal as wildfire, and endeavored to suppress it.

settled in 1763, and dismissed in 1787; John Hazard, settled in 1797, and removed in 1806; and Jonathan Hunting, in 1807.

The plantation found it very difficult to enforce the rule of the jurisdiction, which excluded all but church members from the privilege of freemen; and they soon departing from it, New Haven, about 1648, sent over to them a delegation of their principal men, to consult with them on "the necessity and importance of keeping the government in the hands of God's elect." They agreed, afterwards, strictly to conform to the law of the jurisdiction. It appears, however, that in about twenty years they again transgressed, which also created some difficulty, but which was removed in 1664, by the submission of New Haven colony to Connecticut.

After the reception of the charter by Connecticut, the colony claimed the legal jurisdiction over the English towns on Long Island, and the general court appointed such public officers in the several towns as were not permitted by the charter to be chosen by the people. These towns were permitted to send deputies to the general court, and were liable to the same duties as the other towns; and like them they paid their proportion of the expense of obtaining the new charter. In 1664, the general court organized quarterly and other courts on the island, on the same plan of those on the main.

The towns of Southold, Southampton, and Easthampton, never submitted to the government of the Dutch, although the Dutch governor laid claim to the whole island, and, in 1673, undertook to reduce them by an armed force. Connecticut assisted them to repel these attempts, and at the time of the final establishment of the government of the Duke of York, these towns were found attached to that colony. It appears that they dreaded the re-establishment of the duke's government over them, and that they used their utmost efforts to resist it. They chose delegates and sent them to Connecticut, to solicit their continuance under the protection and government of the colony. On the 14th of May, the general court took their case into consideration, and consented that they should continue in association with that colony, with the same privileges as other towns, as far as was in their power to make the grant. June 13, 1674, the town of Southold, in conjunction with Easthampton and Southampton, agreed "to petition the king to suffer them to continue under the jurisdiction of Connecticut." Nov. 17th of the same year, the people of Southold, by vote of their town meeting, declared themselves "to be under the government of his majesty's colony of Connec-

ticut, and that they would use all lawful means so to continue." Sir Edmund Andross, however, (who had arrived at New York on the 31st of October, as governor under the duke,) soon after took measures to compel them to submit; but they did so with much reluctance.

At the time of the settlement, the Southold Indians, or the Corchaug tribe, were subject to the Montauks, who had probably been the most warlike tribe on the east end of Long Island. They had overrun the other tribes, and had reduced them to some kind of subjection. The Montauk chief was recognized by the first English settlers as the "grand sachem of Long Island." Before the destruction of the Pequots, he with his tributaries were in subjection to that people; and when the Pequots were subdued, the Long Island Indians came immediately to make peace with the English. The sachems voluntarily brought a tribute of twenty fathoms of wampum each. From that time, they appear to have considered themselves in subjection to the English, and to have paid an annual tribute, perhaps the same as they had paid the Pequots. In 1653, Ninnigrate, the chief of the Nehantic Indians, who were closely connected with the Narragansetts, made war on the Long Island Indians, which lasted several years, and reduced them to great extremity. The English gave them some assistance, stationed an armed vessel in the Sound, under the command of Capt. John Youngs, of Southold, with orders to stave Ninnigrate's canoes, and to destroy his forces, if they attempted to pass over to the island. This war against the Long Island Indians appears to have ended about the last of the year 1656. During the war, they were released from paying the annual tribute.

Although the Long Island Indians appear to have been generally on amicable terms, yet at times they gave the English considerable trouble. In 1649, they evinced a hostile disposition, rose against Southold and Southampton, and committed murder. That year Southold kept watch and ward, and applied to New Haven for aid. A vote was passed at a town meeting, "to have a guard set, to protect the people in their worship on the Sabbath," and the house of Mr. Young, the minister, was fortified, for the security of women and children, in case of assault. This house is yet standing, and port-holes are to be seen in the gable end. The Indians were again troublesome in 1657. But it does not appear that they ever formed any general combination against the first settlers, or materially interrupted the progress of their improvements.

It seems the Long Island Indians were much less troublesome than those north of the Sound.

The language of the Long Island Indians differed but little from that of the Narragansett, Massachusetts, and other New England tribes, all of which appear to have been radically the same.* The Indians on Long Island, like their brethren on the main, have gradually retired before the white people, and at present there are but very few remaining. In Southold, of the thousands that once dwelt on the shores of the bay, and ranged the sovereign hunters of their own deep woods, not a solitary red man remains.

The township of Southold embraces the northeast end of Long Island, which extends in a long narrow neck, bounding the Sound on the southeast. It is bounded as specified in the deed from the Indians, and also in the charter executed by Sir Edmund Andross, in the name of the Duke of York, dated Oct. 31, 1676, as extending from the Wading river across to the Red creek, and eastward to Plum Island, including all the adjacent islands. Little and Great Gull, and Fisher's Island, also belong to the town. Excluding the islands, the township is about 25 miles in length, and varies in width from one to four, according to the indentation of the shores on each of its sides. On the southeast is Poconic Bay, which divides the town from Southampton. The two Gull Islands, above mentioned, lie three miles east-northeast of Plumb Island. Great Gull contains about 15 acres, Little Gull but one. On Little Gull, which is merely a ledge of rocks, is a light-house,

* The following may serve as a specimen of their language, extracted from a list of words which were taken down, as they were spoken by the Montauk chief:

Massakeat mund, great spirit.	Keage, land.
Machees kund, evil spirit.	Niep, water.
Sauchem, king.	Mashuee, canoe.
Seaunskq, queen.	Squa-shees, little girl.
Wonnux, white man.	Yunk squa, young woman.
Wonnux skq, white woman.	Weenai, old woman.
Wewauchum, Indian corn.	Wedaums, roasted corn.
Mausqueseets, beans.	Kutdaus, boiled corn.
Ausgoote, pumpkins.	Seaump, pounded corn.
Quahaug, round clam.	Yeokheag, parched corn pounded.
Suxawaug, long clam.	Weegan, good.
Cheaganan, a hatchet.	Mutta dea, bad.

Massakeat mund sumana Inshun wewachum—Great Spirit, give Indian corn. The Indians throughout New England (from their inability to pronounce the word) called the English "Yengees," from whence we have now our name of Yankees. In their own language, they called the English "Saggenah."

and house for the keeper, belonging to the United States, which, being at the entrance of the Sound, is a very important one. In constructing these works, and a wall for protection against the sea, 24,000 loads of stone were used, which were brought from the Connecticut shore. In an easterly storm, the dashing of the waves shakes their very foundations. The soil of Southold is mostly a sandy loam, producing, by a sufficiency of manure, heavy crops of all kinds of grain. Whitefish are very much used to fertilize the soil. The coast is generally a sand bank.

Cochran's Hotel, (built in 1700,) and Universalist Church, Southold.

There are within the limits of the town, ten churches, five of which are Presbyterian, three Methodist, one Baptist, and one Universalist. The first meeting-house which was built in the infancy of the settlement, was taken down and replaced by another in 1684, which stood till 1803, when the present elegant one was erected. There is an endowed seminary in the town, which is in a flourishing state. According to a census taken in 1835, the number of inhabitants was 3,200. The census of 1840 will probably show an increase of about 500.

The village of Greenport, in the eastern section of the town, has arisen as if by magic. Eight years ago, there was but one small house in the place; now it contains about 100 buildings and 400 inhabitants. It has two marine railways, and a convenient ship-wharf. Four ships and one brig sail from this port, which are employed in the whaling business. From the different landings and villages on Southold or Peconic Bay, from 50 to 70 sloops are constantly running. There are two other villages in the township which retain their Indian names, viz., Mattatuck and Cutchogue.

SKETCH OF OLDEN TIMES.

The people who settled the colony of New Haven were mostly of those who left England to avoid persecution for nonconformity. It might reasonably have been supposed, that when they had become settled and their government organized, they would have allowed free toleration in matters of religion; especially as it was their boast, with the other settlers, that "they left their pleasant homes and settled in the howling wilderness, that they might enjoy liberty of conscience." And toleration they did allow to all who thought and believed according to their views, but were quite severe towards those who dissented from them. The New Haven people probably reasoned like the renowned Dr. Cotton, that "If the worship be lawful, (and they the judges,) the *compelling* to come to it compelleth not to sin, but the sin is in the will that needs to be forced to Christian duty." Whether or not they reasoned in this manner, it is certain that Mr. Davenport and his coadjutors, equally with their brethren of Massachusetts, ruled with that severity which was in accordance with the spirit of the age. This assertion is abundantly proved by the colony records. The following may be taken for an example: Humphrey Norton, a Quaker, was brought from Southold on the 10th day of the first month, 1658, imprisoned, brought forth, and allowed to dispute with Davenport on the tenets of the Quakers. But Davenport not being able to convince him, pronounced him incorrigible, and delivered him over to the secular power: he was fined £20, severely whipped, branded H on his hand, and banished from the jurisdiction. The court declared this was the least they could do, and discharge a good conscience towards God. Another poor Quaker was brought from Stamford, and dealt with much in the same manner. Baptists and Episcopalians at the first were also proscribed. It does not appear, however, that the New Haven people ever went quite to the extremity to put any one to death for opinions' sake, as did their brethren of Massachusetts.*

* In 1659, William Robinson, Marmaduke Stephenson, and Mary Dyer, Quakers, were brought to trial before the general court of

As some palliation of the intolerance of the Puritan settlers, it may be remarked, that they considered the plantations as their own property, on which no one had a right to trespass or intrude. They left England that they might enjoy unmolested their cherished opinions, and after having been at the labor and expense to resettle themselves, it was wounding to their feelings to have people of different religious sentiments come among them to reside. There was room, they said, without their jurisdiction, for others to settle by themselves. And besides, *persecution* was the spirit of the age. The world had not then learnt that it always defeats its own object; that the most effectual way to propagate an opinion, is to oppose it.

The colonists of New Haven, as before remarked, founded their civil polity on the Mosaic law; as a consequence, Sunday was observed with the greatest reverence. They put by their secular affairs at three o'clock on Saturday afternoon, and spent the rest of the day in catechising* and preparation

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Massachusetts, and sentenced to death. On the 27th of October, the two first were executed. The last mentioned was reprieved at the time, but hung the next year.—*Sewal*, p. 231.

The Quakers were treated with great severity by the Puritans in general. They were compelled to attend the meetings of the people of "God's elect;" and when they assembled by themselves, though never so privately, their doors might be broken open; a thing which Lord Chatham did not hesitate to say in parliament, the *king* could not and dare not do. It was not only dangerous to be a Quaker, but almost as dangerous to befriend them, as the following case, extracted from the records of the general court of Massachusetts, will show: In the year 1657, (during the reign of Endicott,) Lawrence Southwick and Cassandra, his wife, very *aged* members of the Church in Salem, for offering entertainment to two Quakers, were fined and imprisoned. They absented themselves from meeting, and in consequence were fined and whipped. A son and daughter of this aged, and, according to *Puritan standard*, pious couple, were also fined for non-attendance at meeting, and not paying this fine, the general court by a special order empowered the treasurer TO SELL THEM AS SLAVES, "to any of the English nation at Virginia or Barbadoes." It is not wished to inculcate the idea, that the Quakers were without fault, but it must be admitted, that the severe laws of our forefathers against them cannot be justified.

* All youths under twenty-one years of age were catechised publicly in the meeting-house once a week, in the Westminster catechism. During this exercise they were seated around in the front seats of the gallery, and each one in turn would rise and repeat the answer to the question put forth by the minister. The youth of those times looked forward with joyous anticipation to the time

for the Sabbath. Hence the time on that day after 3 o'clock was called "*the preparation*," and was considered but a little less holy than the succeeding day. From this practice originated the custom in New England, of keeping school but half the day on Saturday. The plan was evidently adopted in imitation of the Jewish preparation. The practice, however, was not peculiar to the colony of New Haven, but was adopted throughout New England. Concerning the subject of keeping Saturday night as holy time or as a part of their Sabbath, some difference of opinion existed among the first ministers of New England. Messrs. Hooker and Stone, of Hartford, considered that the day commenced at midnight, but their opinions were overruled by the Mosaic order, "that from even to even shall ye celebrate your Sabbaths."

On their Sabbath no one was excused from attending the public worship of the established church, (the Congregational,) upon any plea except sickness. Non-attendance was punished by a fine of 4*s*., and sometimes by whipping. In proof of their severity on this subject, the following is given from the New Haven records:

In 1647, William Blayden was publicly and severely whipped for not attending meeting, although he plead that all the clothes he had were unfit to wear, being all wet through the preceding Saturday, as he had been abroad after cattle in the woods in a violent rain, and on the Sunday had kept his bed.

It was formerly a very censurable act to eat an apple or nut on Sunday. No cooking was allowed to be done on that day; food was to be prepared the day before, inasmuch as the Jews were ordered by Moses to gather a double portion of manna; and a man was stoned to death for gathering sticks on the Sabbath. No person might watch or keep cattle on Sunday in a common field, under the penalty of 10*s*. for each default. No one might travel on Sunday further than a "Sabbath's day journey," (about two miles,) except going to meeting. The remark of the venerable martyralogist, John Fox, was truly apposite, that "the Puritans would not desist till they had brought all things into Jewish bondage."*

The Congregational church was established by law, and it

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when they should be delivered from the thraldom. The practice was continued till about 1770.

* Fuller, page 106, in a letter of Fox's.

was enacted that no person within the colony should embody themselves into church-estate without the consent of the general court. The law also prohibited any ministry to be attended by the inhabitants in any plantation distinct and separate from that which was established in the place, except by the approbation of the general court and the neighboring churches. One object of these laws was doubtless to prevent Baptists, and the Episcopalians, and others, from gaining a foothold. The rigid principles of the settlers of New England (as an able author remarks) led to many abstruse inquiries and minute distinctions on religious subjects, which divided the opinions of the people; and churches were often rent asunder by speculative opinions that are not intelligible. This was the case especially in communities where they had no settled minister, as, for example, in Wethersfield, as already stated.

At the first settlement of the country, before bells were obtained, the time for the commencement of their meeting was announced by beating the drum or blowing a conch shell. This practice is alluded to in the following extract:

"New England's Sabbath day
Is heaven-like, still, and pure.
Then Israel walks the way,
Up to the temple's door;
The time we tell,
When there *to come*,
By beat of drum,
Or sounding shell."

The Puritans, in their worship, aimed to differ from the Romish ceremonies as much as possible. Instead of kneeling at prayers they made it a point of propriety, if not of conscience, to stand, and they always sat while singing. Instrumental music they excluded, notwithstanding the example of the temple-worship, because it was used by the Roman and English church. It was formerly the custom, when the minister entered at the commencement of the meeting, for the congregation to rise and continue standing till he was seated in the pulpit. While talking with a minister it was customary to take off the hat and hold it under the arm.

The influence of ministers was formerly very great. They were treated with the most profound reverence, and were looked up to as a superior order of beings. They were always consulted in cases of any emergency, and they even had a hand in the formation and execution of the civil laws.

When a church was destitute of one it was said to be in a state of widowhood. The ordination of a minister was an occasion of much importance, when it was usual for every member of the society who was the head of a family, to make a feast, called ordination dinner, which was similar to thanksgiving dinner, as will be described.

Seating the meeting-house was a subject of much importance. It was done by a committee appointed for the purpose, who stationed the people according to their lists of estate. It was no easy task to satisfy all, and generally a large number were displeased.

The colonists for a time reckoned the days of the week and month by numbers 1, 2, 3, &c., which they considered more scriptural than the use of "heathen names;" but this plan they soon abandoned, because it was adopted by the Quakers.

The belief in witchcraft was formerly as common in the colony as in other parts of New England. A number of trials of persons accused of that imaginary crime are recorded, but it is believed no one was executed. It has been observed, that our forefathers looked upon nature with more reverence and horror before the world was enlightened by learning and philosophy, and loved to astonish themselves with apprehensions of witchcraft, prodiges, ghosts, and enchantments. That this is true we shall be convinced if we take into consideration the horror with which comets and the aurora borealis were formerly viewed, they being believed to be infallible premonitors of war, pestilence, and famine. When the northern lights were first witnessed by the colonists, Dec. 11th, 1719, they were extremely alarmed with the apprehensions of the approach of "the last judgment!" During the *French war* they were uncommonly splendid, and were described by the amazed spectators as "moving swords of flame;" and their perverted imaginations depicted fiery steeds, helmeted warriors, and hosts of prancing cavalry engaged in fierce conflict in the northern sky.

The early colonists observed a public fast in the spring, and a day of thanksgiving in the fall. Especial pains was taken that the fast should never be appointed on Good Friday, as that day is the annual fast of the church of England. When by modern innovation the state fast was first appointed on the objectionable day, some "groanings" escaped from under the Saybrook platform, and equaled only by those which

have since been breathed forth when the end was made to the observance of the day being enforced by law. It was formerly considered a grievous sin to take the least food on that day, especially if it became known. The annual thanksgiving was intended to supply the place of Christmas, which was inhibited by public opinion from being in any way observed. All notice of the day was considered as rather antichristian. It has been said that minced pies were proscribed from the "bill of fare" of the Puritans, because they were customarily made by the Episcopalians on Christmas. Thanksgiving was celebrated with the greatest profusion. For three days previous all was bustle and preparation: the stalled ox was killed,—turkeys, hens, and geese innumerable, shared the fate of *Charles the first*,—a load of the best walnut wood was drawn for the thanksgiving fires, a barrel of the best cider was chosen, the best pumpkins were selected for pies, (to supply the place of minced,) and *strong water* was provided in moderation to assist the inspiration of the joyful occasion.

The anticipated day at length arrived: the forenoon was spent by the women in cooking, and by the men at meeting. Immediately "after meeting was done," the dinner was made ready, when, after a lengthy grace, the patriarch, with his children and grandchildren, seated themselves at the *round table*, "which groaned beneath the burden of its load." After dinner the family assembled around the fire, which blazed merrily in "the parlor," to converse "of all the mercies from the Lord," except the young men, (when the time began to degenerate,) who would sometimes steal away to join in a game at football. On that day all members of the family, far and near, made it a point to be present under the paternal roof, which circumstance much conspired to add to the joy of the occasion. Fasts and thanksgiving are yet commonly observed in New England, but not in the full spirit of the puritanic times.

Election, in old times, was a great day, when it was customary to make a large quanity of cake, which was called *election cake*. The freemen of the colony mostly went to the seat of government to vote, and took with them a large supply of the cake for provision. This was probably the object for which it was at first made, and it being found very convenient, it soon became an established custom. It was customary when a family moved into a new house to make an entertainment, to which the neighbors were invited, which was called house-warming.

All intercourse of society was very formal, and especial pains were taken that there should be no disorderly conduct among the "young men and maidens." No person might pay his addresses to a young woman without first obtaining the consent of her parents. The following law relating to this subject, is copied from Eaton's code. (Copy in the state records.)

Whosoever shall inveigle or draw the affections of any maide or maide-servant, either for himself or others, without first gaining the consent of her parents, or guardians, besides all damages the parents may sustain, shall pay to the plantation 40*s.* for the first offense, and for the second towards the same party, £4; for the third shall be fined, imprisoned, or corporeally punished, as the plantation court shall direct.

Under this law, as appears by the New Haven records, at a court held May 1, 1660,

Jacobeth Murline and Sarah Tuttle were prosecuted "for setting down on a chest together, his arme about her waiste, and her arme upon his shoulder or about his neck, and continuing in yt. sinfull posture about half an hour, in which time he kyssed her and she kyssed him, or they kyssed one another, as ye witnesses testified. Mr. Tuttle pleaded yt. Jacob had endeavoured to steal away his daughter's affections, but yt. Sarah denied, and it did not appear to ye courte," but notwithstanding, "as they had carried it in such a wanton, uncivil, and lascivious manner," they were sentenced to pay, each of them, 20*s.* to the treasurer.

The following, copied from Lib. 2, of New Haven records, was designed to prevent "irregular conduct" among the young people:

At a general courte for New Haven, Sept. 11, 1666.

Upon consideration of much sin committed at times of husking Indian corn—It is ordered that noe single person, or persons, whatsoever in this plantation, shall meet together upon pretence of husking Indian corn out of the family to wch. they belong after 9 of ye clock, unless ye master or parents of such person or persons be with them to prevent disorder at such times, or some fitt person intrusted to yt. end by ye severall parents or masters. And whatsoever person or persons shall be found to trangress this order shall be liable to ye penalty of ye lawe agaynst night walkers.*

Young men and women were forbidden by another order

* When times had moderated some degrees, huskings were attended with much glee and conviviality, and many girls were gallanted home without the previous consent of parents. A good description of an old fashioned husking, may be found in Barlow's Epic Poem, entitled Hasty Pudding.

"to ride together from one plantation to another on pretense of attending lectures," &c.*

They were particular in old times to give every man his title: ministers and magistrates were called Mr.; church-members brethren and sisters, and the commonality, who were not in church fellowship, were simply goodman and goodwife. As in times of war and danger a military office is one of important trust, a high respect was given to military officers, and the early records abound with the titles of sergeant and corporal. In christening children, besides Scripture names, which were the most common, the names of the virtues and abstract qualities were frequently used; as, for example, for women, Content, Charity, Deliverance, Desire, Experience, Faith, Grace, Hope, Love, Mercy, Mindwell, Makepeace, Prudence, Pity, Patience, Rejoice, Relief, Remarkable, Silence, Thankful, Temperance, Waitstill; and for men, Justice, Seaborn, Praisegod, &c.

The standard of education, formerly, for persons in common life, was to read, write, and cast up accounts. All the books used in schools, were the Bible and Youth's Instructor, which last was superseded by Dilworth's Spelling Book. Instead of using an arithmetical text-book, it was customary for the *master* "to set sums." Before spelling they generally "chose sides." The wages of common teachers was 40*s.* per month. The rod was used unsparingly in schools, it being the popular opinion, "that to spare the rod was to spoil the child." The colonists had a predilection for whipping; whipping at the post, or cart tail, being the common punishment for transgressors *in the small way*. The whipping-post and stocks were usually placed near the meeting-house.

On account of a deficiency of money, wages and taxes were paid in produce or country payment, and nearly all the merchandise of the colony was transacted by the same medium. A correct idea of that method of trade in old times, may be gathered from the following extract from the Travels

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* The strictness of those times were occasionally attended with unhappy consequences. For instance, Lazarus and Isaiah Gunn, young men, of Milford, for taking the liberty to visit "their girls" on Saturday night, were "severely" whipped by their father on the succeeding Monday, which shamed them so much that they withdrew from all company, and lived and died in *single blessedness*.

of Madam Knight, a lady of rank, of such remarkable courage as to make the tour from Boston to New York, about 1695 :

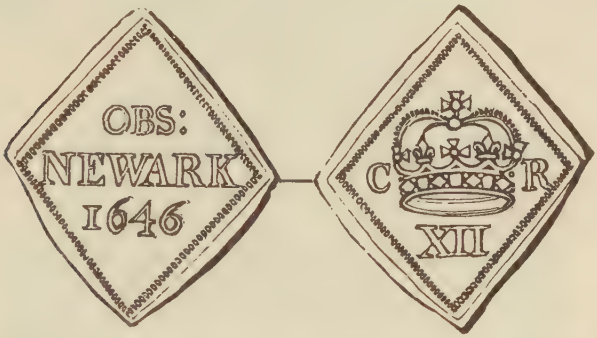
"They give the title of merchant to every trader who rate their goods according to the time and specie they pay in, viz., pay, money, pay as money, and trusting. Pay is grain, pork, and beef, &c., at the prices set by the general court that year; money is pieces of 8, ryals, or Boston or Bay shillings, (as they call them,) or good hard money, as sometimes silver coin is called by them; also wampum, viz., Indian beads, wch. serves for change. Pay as money, is provisions as aforesaid, one third cheaper than as the Assembly or generall court sets it, and trust as they and the merchant agree for time. Now when the buyer comes to ask for a commodity, sometimes before the merchant answers that he has it, he sais, is your pay *ready?* Perhaps the chap replies, yes. What do you pay in? sais the merchant. The buyer having answered, then the price is set; as suppose he wants a 6*d.* knife, in pay it is 12*d.*, in pay as money, 8*d.*, and hard money, its own value, 6*d.* It seems a very intricate way of trade, and what 'Lex Mercatoria' had not thought of."

The following is a facsimile of one of the Bay shillings, mentioned above :

Besides shillings, were coined sixpences and threepences. They were the first money coined in New England, and from the device were usually called *pine trees.* The law enacted, that "Massachusetts and a tree in the centre be on one side; and New England, and the year of our Lord, and the figure XII, VI, III, according to the value of each piece, be on the other side." They were less in size and weight than the standard of the English shilling, the reason of which was, doubtless, that they might be retained in the colony. The date when they were first issued was never altered, though more coin was stamped annually for thirty years.*

* It was the tradition, that the person who coined them made his fortune by the business, and had two daughters, whose marriage portions he paid to them all in shilling pieces.

The following is a facsimile of a coin, or medal, in the Trumbull Gallery, New Haven :



It is evidently a relict of the revolutionary period in England, which was succeeded by the Commonwealth. Charles I., while chased about by parliament, being in want of money to pay his soldiers, cut up silver plate belonging to himself and followers, and stamped it for that purpose. After he was defeated at the battle of Naseby, with the loss of 5,000 men, in 1646, he took refuge in the Scottish camp, at Newark, in Nottinghamshire. The next year he was delivered up by the Scotch to the parliament, for £400,000. The coin in question is doubtless to be referred to this period, and was probably brought to America by some one who emigrated to escape the troubles of the times. The money was made in the above shape, because the plate would evidently cut in that form with less waste than in a circle. The letters O B S : it seems probable from the above facts, may be an abbreviation of the Latin noun, *obses*, which signifies, *a pledge given for the performance of covenants.*

The following was the usual form in which a note of hand was executed, as appears by the ancient records. (Town Records of Milford.)

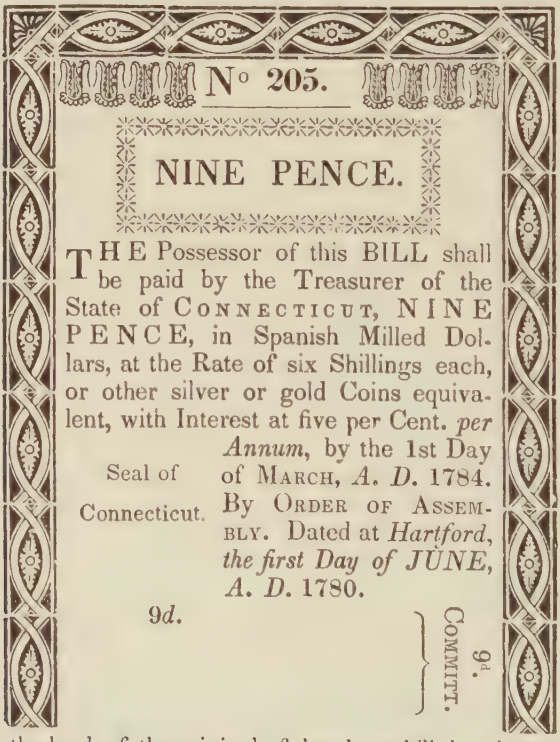
Know all Men by these Presents, that I George Clark, Jr., of Milford, in ye County of New Haven, in ye Colony of Connecticut in New England, Husbandman, doe acknowledge myself to owe and to be bound unto Richard Bryan, Esq., of said Milford, County and Dominion afforesaid ye full ande juste summe of one pound five shillings and tenpence in Lawful money, or in merchantable provision pay at price currant; Wheat at 5*s.* per bushel, Indian Corne at 2*s.* 6*d.*, to be paid unto ye said Richard Bryan, his Heirs, Executors, Assigns, or certain Attorney, all on or before the first daye of Maye next ensueing ye date hereof, and for ye true performance

hereof, I bind me, myself, my Heirs, Executors, Administrators, and Assigns, firmly by these presents. In witness whereof I have hereunto set my hand and seale, this 10th daye of December, 1680, in ye 5 yr. of his Majesty's reign, James ye 2d, of England King, &c.

GEORGE CLARK, Jr. **L. S.**

Signed, Sealed, and delivered in
presence of us,
Samuel Sanford,
John Smith, (ye Smith.)

The following is the form of a Connecticut *treasury note*, issued during the revolutionary war, as near as can be imitated by the type used at the present day:


N° 205.
NINE PENCE.
THE Possessor of this BILL shall be paid by the Treasurer of the State of Connecticut, NINE PENCE, in Spanish Milled Dollars, at the Rate of six Shillings each, or other silver or gold Coins equivalent, with Interest at five per Cent. per Annum, by the 1st Day of March, A. D. 1784.
Seal of Connecticut.
By Order of Assembly. Dated at Hartford, the first Day of JUNE, A. D. 1780.
9d.
9d. Committ.

On the back of the original of the above bill, is a heavy border, and in the center the following, set in type: "?? Nine Pence?? June 1st, 1780. Printed by Timo. Green." On each corner, at the top and bottom, is set in capitals the word ninepence. The engraving of the borders and state arms of the bill was done by John Hallam, of New London.

The above is a likeness of Gov. Yale, copied from his portrait in the Trumbull Gallery, New Haven. The object of the insertion is to show something of the style of dress in olden times. It will very much help to form just conceptions of our forefathers, and their *good dames*, to know what was their personal appearances. To this end, some description of their apparel will be given. The men wore three-sided, or cocked hats, with the crown round and fitting to the head. On the left side was a large wooden button, with horse hair wove around it, to which was fastened the drawing cord which held up the sides.* Until the period of the revolution every person who wore a fur hat had it always of entire beaver. They universally cost eight dollars. Every apprentice, at receiving his "freedom," received a real beaver. Every-day hats were made of wool, and called felts.

At the era of the settlement of New England, it was customary with the Puritans to cut the hair "round by a cap," (or net.) Wigs were afterwards the fashion, and were worn even by boys. "Full bottomed wigs," made of long hair,

* In Milford, a company of the *ton* adopted the use of a white button on their hats, from which circumstance they were called the "white buttoned club."

curled and powdered, were worn by ministers and other professional men. They were dressed, curled, and powdered, on a *block* head. As soon as the wigs were abandoned and the natural hair cherished, it became the mode to dress it by platting it, by cueing and clubbing, or by wearing it in a silk sack or bag back of the neck, adorned with a large black rose. Coats had a number of large plats in the skirts, were wadded or stiffened with buckram to make them *stand out;* sleeves short, cuffs very large up to the elbows, open below, with short bars of lead therein for the purpose of keeping them down when the arm was raised horizontally. The collar was single, and usually termed a *stand up collar,* and so low as readily to expose the fine platted neckcloth of fine linen cambric, and the large silver stock buckle on the back of the neck. Coats were sometimes trimmed with gold or silver lace. The shirts had wide hand ruffles, (sometimes made of lace,) and sleeves finely platted and fastened round the wrist with a pair of gold or silver buttons, set with stones or paste of various colors. The vest had great depending pocket flaps, and reached nearly to the knees. The breeches were close fitted, and were short above the stride, because the art since devised of suspending them by suspenders was then unknown. It was then the test, and even the pride of a well-formed man, that he could readily keep them above his hips, and his stockings, without gartering, above the calf of his legs. The breeches were fastened on the outside of the knees with gold or silver knee-buckles, sometimes set with stones. The coat and breeches were generally desirable of the same material—of broadcloth for winter, and silk camblet for summer. Coats of red cloth were considerably worn, and plush breeches and plush vests of various colors, shining and smooth, were in common use. Everlasting, made of worsted, was a fabric of great use for breeches, and sometimes for vests. Farmers and artisans usually wore sheep and buckskin breeches. The stockings worn were of thread, in summer, and woolen in winter, which were knit in ribs.

Shoes were usually made of neats' leather, for common wear, and calfskin for *dress up* ones. They were cut with wide straps, and were fastened with silver shoe-buckles, which were sometimes set with stones. The fashion for shoes has changed a number of times since the first settlement: first, round toed, then, as at present, square toed, which were succeeded by toes pointed, and as much peaked as possible.

Boots were not used till near the time of the revolution. The buttons formerly used were very large. It was not uncommon to see real Spanish quarters, with eyes soldered on and the coinage retained, worn on coats, and "bits of 8" were used on vests and other garments. Conch shell buttons, silver mounted, were sometimes used. Women, at one time, wore on their great-coats large gilt or silver plated buttons, one and a half inch in diameter.

Nothing like surtouts were known, but they had coating or cloth great-coats, or blue cloth and brown camlet cloaks, with green baize lining to the latter. In the time of the revolutionary war many of the American officers introduced the use of white Dutch blankets for great-coats.

After garments were considerably worn, it was customary to rip and turn them, particularly coats. A garment was only half worn when it became broken.

The apparel of women, at the first settlement, was remarkable for simplicity. Striped linen short gowns and petticoats, in summer, were worn in public—"to meeting," for instance; and in winter, garments of *linsey-woolsey* cloth, home manufactured. When calico was first introduced it was sold for 5*s*. sterling the yard, and the woman who had a gown of that cloth, was dressed in the *first fashion*. A worsted cloth, called calimanco, was much used for under garments, and to wear with the *short gown*. Of the bonnets worn in former times, one was called the "horse hair bonnet," which was made of horse hair wove in flowers, had a very small crown and big brim, not unlike the present Leghorn flats. Another, not unlike it in shape, called a skimmer bonnet, was made of a fabric which shone like silver tinsel. Bonnets made of black satin were perhaps the most worn. The only straw worn was that called "the straw beehive bonnet," made of split straw, and fastened to bonnet-board, or milnet, with gum Arabic dissolved. Beaver hats, for a long course of years, were much worn, trimmed with black feathers. Veils were never used, except crape in mourning. The hair was dressed in various manners, at different times. Once it was the fashion to cut the hair of a proper length, and have it curled all over the head in "crisped curls," done with "curling tongs." This formidable outfit of head-work was next succeeded by rollers stuffed with wool or cotton, over which the hair was combed above the forehead. These, again, were superseded by *cushions* and artificial curlwork, which was sent to the barber's block, like a wig, to be dressed.

The cap worn at first was of the fashion now worn by Quaker women, made of cambric, with a strait narrow border, and tabs which came down under the chin. The next fashion was the "queen's night cap," the same as always worn by Lady Washington. It was usually made of muslin, with a narrow and very scanty ruffle border, and tabs like the other.

Women once wore hollow breasted stays, set with whale bone, which were exploded as injurious to the health. Then came the use of straight stays; even little girls wore such stays. It is hoped that every variety of *lacing* will soon be disused; for setting aside the destruction of health and life occasioned by it, it is vain to attempt by art to improve the beautiful symmetry of nature. Gowns, at one time worn, had no fronts; the design was to display a finely quilted petticoat and a worked stomacher on the waist. Hoops were once worn at the bottom of the dress, so large, that in entering a door the wearer was obliged to raise one side to get in. Next gowns with trails, or "*sweep* streets," as they were sometimes called, were the fashion. The end of the trail was usually carried on the right arm of the wearer, when walking, unless the person was in circumstances to have a waiter to carry it. A pair of large pockets were worn, one on each side, under the gown. These were usually made of fine linen, and on them flowers were worked with colored worsted. The stockings worn were usually blue or green, with large red clocks at the sides. Dress shoes were made of cloth, and frequently worked with flowers, and had high wooden heels, through which was inserted an iron rivet, to keep them from splitting off. Leather shoes had also wooden heels. Black velvet masks were worn in winter, with a silver mouth-piece to keep them on by retaining it in the mouth. Green ones were sometimes used in summer while riding in the sun on horseback. Large green paper fans, called "sun fans," were carried to shade the face while walking in the sun. The first umbrellas were introduced about seventy years ago, and at the time were considered a very effeminate thing. Parasols were not used till many years after. Women formerly wore cloaks as their chief over-coats: they were used, with some changes of form, under the successive names of roquelaus, capuchins, and cardinals. These were made of camlet and red broadcloth, and often had hoods attached to them. Spectacles were not much used in former times, and

only by aged people. They had no side supporters, and were called bridge spectacles, (after common ones came into use,) being kept on solely by nipping the bridge of the nose.

Most of the cloth worn in old times was *homemade*, and it was the ambition of young women to have a good stock of linen and sheets spun (sometimes wove) and whitened by themselves. When they had this and a pillow-case full of stockings, they were ready to marry. It might have been as much expected to have found a family without beds as without spinning-wheels. The cotton gin and power loom have indeed worked wonders.

Concerning the early style of architecture, it may be remarked, that the best houses in New England were built in the leanto form, similar to a view on page 138. It was usual to set them facing the south. The frames were made of heavy oak timber; some of the largest pieces were full 18 inches in diameter. They were covered with rent oak clapboards, and the roof with long cedar shingles nailed on ribs. The space between the clapboards and the interior side walls were usually filled with clay. The rooms were only plastered on the sides, the sleepers and floor above being left naked. The windows were of small diamond glass set in lead frames, and swung open each way on the outside. The shape of the whole window was about square. The height of the rooms was about seven feet; the floors were made of thick oak boards fastened down with wooden pins. The doors were constructed of upright boards, fastened together with batten, and had wooden latches with a leathern string, which went through the door to raise the latch, instead of a thumb piece. The outside doors were made of double planks, and the nails were placed in the angles of small diamonds. They were fastened at night by a strong wooden bar placed across them on the inside. The chimney was built of stone in the middle of the house, and was about ten or twelve feet square at the foundation. The principal fireplaces were so large as to admit of wood being burnt in them the length of the cart. In the fireplaces were large ovens and stock holes in the jambs. The ground floor was laid below the sills, which projected into the room eight or ten inches. The apartments were two large front rooms and a long narrow kitchen in the back of the house, with a bedroom or milkroom at one end. The stairs went up beside the chimney from the front entry. The cellar was only under one of the front rooms. In the

sitting room, on the side opposite the chimney, a large open cupboard, called a *dresser*, was placed, on which it was customary to set up the pewter ware. Since the leanto roof house, the first fashion, various styles of building at different times predominated, until the *half house* plan began to be adopted, which is now the prevailing form of country houses. It is hoped that the good taste of architects will soon introduce for common dwellings some design more symmetrical. The well which belonged to an old house was commonly placed five or six rods from the back door. The water was drawn by means of a beam balanced on an axle at the top of a perpendicular post of suitable height, to the end of which was attached a small pole and bucket, which was let down into the well. The *technical terms* of the differerent parts of this drawing apparatus, were the well-crotch, sweep, and hand pole. Pumps, made of bored logs, were formerly used to considerable extent to raise water from wells. The plan of a rope and two buckets, when first used, was called *up and downs.*

It was usual, in old times, to keep a large fire burning in the kitchen in summer as well as in winter. The farmer, after reaping in the wheat field, or mowing in the meadows during the day, at eventide would take his seat on the settee by the fire, while the door stood open, which gave free access to the melodies of the frog, turtle, owl, and whippowil. In winter a fire was built in the morning, which would last nearly through the day. In the first place two or three logs, the length of the cart, were got in for back-sticks, sometimes so large that a horse was used to draw them in with. These rolled to their place, smaller logs for fore-sticks were laid on the heavy andirons, and then smaller sticks and dry kindling wood, was plentifully filled in. This pile once merrily blazing, "the tyrant *Jack Frost*" had to escape for his life, and the good wife and her rosy daughters, "in good earnest," set about getting breakfast. This, among the farmers, was usually very plain, and consisted frequently of salt meat soup, (then called porridge,) in which were scattered some beans, and seasoned with dry summersavory, with some meat and brown bread. Tea and coffee, at the first, were not used. Cider, or beer, was usually drank at every meal. Dinner usually consisted (paticularly in winter) of a large "Indian pudding," boiled eight or ten hours, in which were stirred dried sweet apples. This was eaten with sauce made of vine-

gar, molasses, and the fat from the pot in which the dinner was boiled. Instead of this, sometimes butter and molasses was used. After the pudding came a dish of boiled pork and beef, with round turnips, and (after they were introduced) a few potatoes. Supper commonly consisted of what was left of dinner, with the addition of a *basin* of bread and milk.

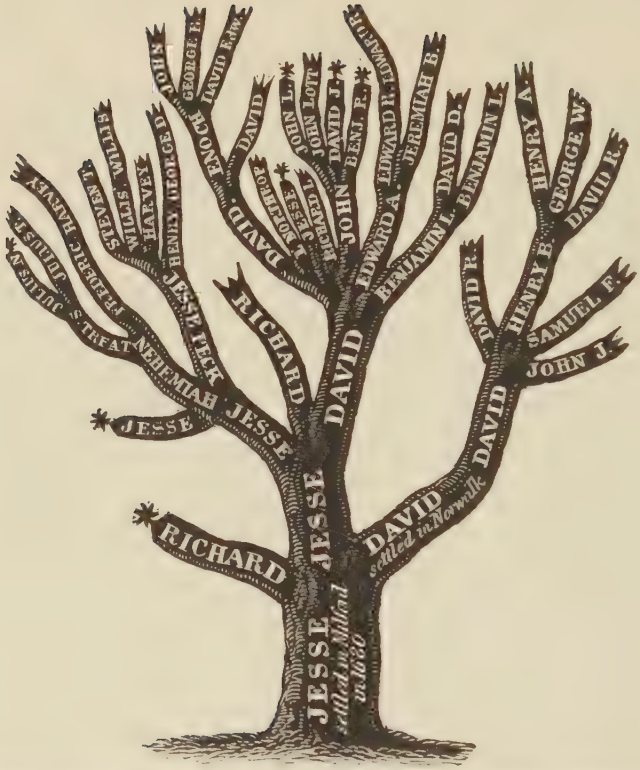
The table furniture of old times was very plain. At first pieces of boards were used for plates; then trenchers turned out of wood; next pewter plates and dishes, basins, porringers, &c., came into use. Spoons, for common use, were of a composition metal called alchymy. Instead of pitchers, silver or pewter tankards were used, which were covered with bell-shaped covers of the same metal. Silver and glass cans supplied the place of tumblers; they were cups which held about half a pint, with a handle attached to them. A large china punch bowl, and a beaker glass, holding nearly two quarts, were thought necessary articles of crockery. When tea was first used, blue china tea sets were introduced with it. The tea-pot was globular, and would hold about a pint, and the tea-cup nearly a gill. China tea-pots were sometimes seen, with silver nozzles, and were considered a mark of superior finery. Instead of japanned waiters, as now, they had round tea-boards, which being turned on an axle underneath the center, stood upright like an expanded fan or palm leaf, usually in one corner of the room. The tables were round, with a leaf on each side. Chairs were made of maple posts and slats, with high perpendicular backs, and were rush or splinter-bottomed. Every householder deemed it essential to convenience and comfort to have a large chest of drawers in the parlor, in which the linen and clothes of the family were always of ready access, and it was thought no sin to rummage them before company. A brass wheeled clock, in a high case, which reached from the top of the room to the floor, was a piece of furniture seen only in the houses of the affluent.

There being no chaises or wagons in old times, traveling was performed on horseback. It was a common thing to see pedlars carrying around their wares to sell on "pack horses," stowed in large sacks, which hung down on each side of the animal. Wooden ware, such as dishes, trays, trenchers, and ladles, and sometimes the less heavy articles of pewter, were in this way exposed for sale. Ladies rode on side-saddles if alone on the horse; if behind another person, on

a "pillion," which was buckled to the crupper of the saddle. Farmers who lived at a distance from the meeting-house, frequently took their familes to meeting with a cart and oxen.

Farming utensils were formerly very coarse and clumsily made, compared with those now in use. The plough had only one handle, and was guided with the left hand; in the right was held the "plough staff," used to clean off the earth from the plough when clogged. Fanning machines were unknown; large willow fans were used to winnow grain. Pitchforks and rakes were large and heavy. Cart bodies were made fast to the axletree and tongue, and would not turn up to discharge the load. Wood, when carted, was consequently obliged to be thrown out by hand. Half a cord of wood was considered as a monstrous load for an ordinary team. The price of walnut wood, eighty years ago, was from 9 to 12*s.* per cord. A farmer generally killed from three to five hogs, which would weigh from five to eight score each; but it was an extraordinary hog that weighed eight or ten score. A horse that would fetch forty dollars was considered of the first quality, and those most prized for the saddle were pacers. To this end the breed was propagated with much care. The Narragansett pacers, of Rhode Island, were in such repute, that they were sent for at much trouble and expense by some few who were choice in their selections. The most important crops raised were Indian corn, wheat, and meslin, (wheat and rye mixed,) and field peas. When potatoes were introduced, if a farmer raised five bushels he considered he had a very large crop. The author heard it from an aged person, that a man in Milford, soon after they began to come in use, one year raised ten bushels. It soon became the "town talk," and people wondered what he could do with so many. They were at first considered a very unhealthy thing to eat, and there was a notion, which many believed, that a person who made daily use of them would live only seven years.

In conclusion, it may be remarked, that the tide of fashion, which overwhelms everything in its onward course, has almost effaced every trace of what our forefathers possessed or used in the way of dress, household furniture, or equipage, but whether the change which has taken place is "for better or worse," is left for the reader to decide.



GENEALOGICAL TREE OF THE LAMBERT FAMILY, OF MILFORD, CT.

LAMBERT COAT OF ARMS.—p. 205.

A GENEALOGICAL SKETCH

OF THE

LAMBERT FAMILY,

OF MILFORD, CONN.

[Ancestral history is almost entirely neglected in America. We have no herald offices, where the pedigree of every family is traced out and recorded with unerring accuracy. It may perhaps be urged by some, that there is not the use or necessity here, where property is conveyed by will, or equally divided among heirs, as there is in England, where estates are entailed in the line of the eldest male heir. True, it is the tendency of a republican government, where "all are born free and equal," to level all family distinctions, as far as property is concerned. But there are other considerations why family pedigree should be preserved. There is a satisfaction in knowing one's lineage, apart from all pecuniary considerations; and if man is worthy of a higher destiny than to share the fate of the lower grades of *animated nature*,—to die and sink into eternal oblivion,—it must be acceded by all, that the subject of family biography is too much neglected.

The author of this work is aware, that motives of vanity will be ascribed to him, for introducing a family genealogy before the public. He would state, however, that one object of the following sketch is to gratify a number of his friends, who have requested him to prepare something of the kind, and have it printed. Having room for it at the end of this work, he deemed it a favorable opportunity, and as the insertion will not increase the price of the book, he thinks there can be no reasonable objection to the insertion.]

The Lambert family can trace its descent from high antiquity. They can go back, with all the certainty of written records, to the time of William the Conqueror, in the eleventh century, and by history of undoubted credibility, to the kingdom of the Lombards in Italy. That such was the origin of the family cannot be doubted, for were there no proofs of it in the records of heraldry, the name itself would indicate such to be the fact, (according to the ancient orthography,) as it was formerly spelt Lombard. This orthography some members of the family still retain.

The earliest account we have of the Lombards is, that they were a roving clan from Scandinavia, (Norway,) that they settled awhile in Vindili, (in Germany,) till attracted by the fair plains of Modena, they rushed from their mountain-fastnesses, took possession and founded one of the most powerful states in Italy. The signification of the name in their lan-

guage was *long beard*, as history states, "that this clan parted their hair and suffered it to grow to whatever length it might attain;" from which circumstance the state where they established themselves took its name. This clan is described as being of a warlike temper, as the fact of their establishing themselves in Italy would prove. Their state of society was but about half civilized. They were of a stern, independent disposition, which would not brook restraint. They lived on the spoils of war and pasturage. Such were the ancestors of the family in question, in ancient times. Upon the subversion of the kingdom, the descendants of the clan were dispersed into various parts of Europe. Many of them settling in cities, engaged in mercantile business—which accounts for there having been and yet are so many merchants of the name in the cities and large towns in that part of the world. This is the first we read of the name of Lombard as a family name.

The family from which the Milford branch is descended, we find in history had established itself in Normandy, in France. It appears from the records of heraldry, that they were of the highest respectability in the said place, and on them were bestowed the various orders of knighthood. When William the Conqueror invaded England, he took with him Rodolph de Lambert, as his armor bearer, or knight at arms. He is the first of the name of which we have any account in England. His name appears to indicate that his family was from Lombardy, as the particle de signifies from or of, which amounts to Rodolphus from Lombardy; thus retaining in what has now become the family name, the memorial of the place from which he or his ancestors emigrated.

It appears by English heraldry, that he had a family in Normandy, previous to his going into England. It says, "Of this ancient family of Norman French extraction, one branch settled in Bolonga, in Italy, and has always been considered one of the most illustrious in that place. Cardinal Lambertini, of this family, was elected Bishop of Rome, August 27th, 1730, and took the title of Benedict XIV. He claimed relationship with the Earl of Cavan's family, who trace their descent from Rodolph de Lambert, who went into England with William the Conqueror."

Rodolph de Lambert left one son, Hugh, and from him are descended all of the name in England and North America. Hugh had by his wife, Matilda, Sir William, his heir, who married Gundred, daughter of the Earl of Warren and Surrey, by Gundred, fourth daughter of William the Con-

queror, and widow of Roger de Bellamont, Earl of Warwick. By her he had a son, Henry, standard bearer to Heney II. He married Alice, sister to William Manderville, Earl of Essex. He had a son, John, who settled in Skipton, in York, who had two sons, Sir Edmund and Thomas. Sir Edmund had three sons : Edmund, who settled in Skipton ; Richard, the third son, settled in Lincolnshire. Sir John, the second, had two sons : Edmund, who died unmarried, and Sir Thomas, who married Dorothy, daughter of Thomas Cressy, and had Henry, his heir, who by Isabel, eldest daughter of John Lambert, of Preston, grandson of Edmund, of Skipton, had Sir Henry, who by Maudaunt, daughter of Baldwin de Vere, had Alayne, who had two sons, Sir Thomas of Oldton, in Northumberland, and Godfrey, who was seated in Long Preston, and married Ellen Fulthrop, cousin to Lord Clifford, and had John, his heir. He married Elizabeth Whitmore, and had six sons : William, who died without children ; Thomas, who lived in Skipton, from whom are descended a numerous issue ; particularly noted are John Lambert, who commanded the parliamentary forces against King Charles the first ; and Richard, ancestor of the Earl of Cavan. John left a numerous issue. Christopher and Henry were slain, and left no children. Richard, the third son, left Walter, his heir, who resided in Carlshalton. He had, by a daughter of Sir John Gaynesford, Thomas, who left no issue ; Roger, slain in the siege of Bulloine, unmarried ; Walter, and Richard, an alderman of London, in 1567, in which year he died. His son, Thomas, settled in Laverstock, Hants, from whom is descended a numerous issue. Walter, the third son, had by Rose, daughter of Oliver Wallop, ancestor of the Earl of Portsmouth, Oliver, his heir, the first baron, who was created Lord Lambert, and earl of the county of Cavan, in 1617. He died July 9, 1718. His Lordship married Hester, daughter of William Fleetwood Knight, by whom he had two sons, Charles, his heir, and Carey, who died unmarried. Charles, on the 12th of May, 1642, was made governor of the city of Dublin. He married Jane, second daughter of Robert Robaites, Baron of Truro, and sister of John Robaites, Earl of Radnor, by whom he had Richard, his heir, Thomas, Charles, and Walter, who left no children. Oliver, the third, settled in Payneston, in the county of Meath, married four wives, and left a numerous issue.

Richard, the second earl, married Rosa, daughter of Sir James Wade, and left one son, Charles, the third earl, who

married in 1670, Castillina, daughter of Henry Gilbert, Esq., who had Charles. Lord Lambert died 1689. Richard, the fourth earl; Henry died Nov. 18, 1774, left three sons, Richard, the late earl, Thomas, and Oliver. Richard, the fourth earl, was an officer in King William's army, in Spain, Portugal, and the West Indies, and one of his majesty's private counselors. He married in Barbadoes, W. I., Margaret, daughter of Capt. Trant. He died in 1741, aged 76. He had Gilbert, lord, who died young, and Ford, the fifth and late earl, who married Elizabeth, daughter of James Wade, Esq., and left two daughters, Sophia and Gertrude. He died Nov. 29, 1782, aged 54. Sixth earl, Richard, was son of Henry, third son of Charles, the third earl. He married first, Sophia, daughter and co-heir of Oliver Lambert, fourth son of the third earl of Cavan, by whom he had no children; second, Elizabeth, daughter of John Davies, Esq., Nov. 13, 1762, by whom he had Sophia and one son, his successor, Richard, the seventh earl. He succeeded on the death of his father, Nov. 13, 1762.

Jesse, the ancestor of the Lambert family of Milford, Connecticut, emigrated from England, about 1680. He was from a collateral branch of the Earl of Cavan's family, settled in Wiltshire, (or Devon.*) About the same time emigrated Roger Lambert, who settled in New Jersey, whose descendants are now numerous. The author visited them in the spring of 1834, for the purpose of collecting materials for making out their genealogy, as recorded on Milford records, Lib. 2, of marriages, &c. Jesse and Roger Lambert were first cousins, as appears by the following ancient letter, which is now in the possession of the author:

Loving Kinsman—

After my loue to you with my wife's, these are to lett you vnderstand that I haue been informed by seuerall, of your being att Milforde, in New Englande, the which caused me to write seuerall letters to you before this, but neuer could haue one line from you, the wch. causeth me att this time to trouble you agayne by this opportunity, hoping that these few lines may moue you to put pen to paper in way of answear, ye wch. will be very wellcome to me, for my great desire is to heare from you.

I haue written very often home to England—to my father, but neuer could heare from him, and soe ye last letter that I did send it was to your father, and I doe hope soon to receiue an answer from him how all relations doe; for it is my great desire to haue a louing and friendly correspondence with all relations; and seeing it

* The author is not certain which, but expects soon to ascertain, having written to England for the information.

hath pleased God to separate us soe farr one from another, the least that we can doe one for ye other, is to write each to ye other by all convenient oportunities; that therebye, our loues may be renewed, and not a forgetfulness of each other soe much seize vpon as to bury all remembrance in oblivion. Soe having nothing else att present but my loue with my wife's and my sonnes to you, I rest praiing for your health and happinesse in this worlde, and in ye worlde to come life euerlasting. Your Loueing Kinsman,

ROGER LAMBARD.

New Jersey, September ye 25th,
Anno Domini, 1684.

Jesse Lambert, (according to the tradition in the family,) previous to his coming to New England, had been an officer in the British navy, had been up the Mediterranean Sea against the Turks, and had a desperate engagement with a Turkish corvette, which they captured, and returning to England, landed amid the acclamations of the people.

His first landing in America was at Boston, but in a few days he proceeded on to New Haven, and soon after to Milford, where he settled.

Southeast view of J. Lambert's house.

His residence was on the west side of the Wepowage river, a few rods north of the first Presbyterian meeting-house, on No. 7, of lots of early planters. (*See plan of Milford.*) The following is the facsimile of his signature:

Jesse Lambert

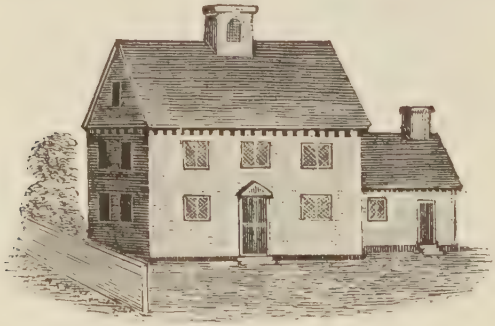
He married Deborah Fowler, daughter of Capt. William Fowler, and grand-daughter of William Fowler, magistrate, one of the first planters of Milford, on the 10th day of May, 1688.* He had three sons and six daughters, viz:

* The other children of Capt. William Fowler, were, John, his

Rachel, married Samuel Smith, December 30, 1703.
Martha, died unmarried, aged 20 years.
Richard, died in childhood.
Sarah, married John Dunning, settled in Norwalk.
Jesse, born April 20, 1693.
Deborah, died unmarried.
Elizabeth, married Joseph Birchard, of Norwarlk.
David, born in 1700.

Jesse Lambert died in the autumn of 1718. He gave his real estate to his sons and legacies to his daughters. David had his "homelot lands with the housing, barn, and orchard thereon," which he sold April 20, 1722. (Milford records, Lib. 6, page 259.) Jesse had the lot which fell to his father in the division of common land of 1689, No. 70, below Walnut tree hill, "with ye house, barn, fulling-mill, and water stream." Jesse Lambert's will is recorded on Probate records, New Haven, Lib. 4, page 553. See also Milford records, Lib. 5, page 340. It appears by his will, that he had a second wife, Joanna.

"Jesse Lambert and Mary Gillet, (born 1695,) daughter of Eliphal and Mary (Wheeler) Gillet, were married on the 6th day of December, 1717, per Jonathan Law." He settled on the place above mentioned, given him by his father, in Milford, East Farms, since called North Milford. He was the second who settled in said Farms, one Bryan being the first.



South view of J. Lambert's house, East Farms.

The family place is situated on the east side of the New

heir, Mary, who married John Bills and settled in New London; Susannah, who married Daniel Buckingham; Sarah, who married John Smith; Temperance, who married Nathan Burwell; and Mary, who died unmarried, in 1686.

Haven and Milford turnpike, on the road which goes from the old country road, crossing the turnpike at right angles, to North Milford meeting-house. The house stood on the eminence just east of the brook. This has been the family place for more than a century. Jesse lost his house by fire, in April, 1748, in which were burnt many valuable family papers. He immediately rebuilt the house, at present standing. He received, on that occasion, the following letter from his brother David, dated

Norwalk, May ye 10th, 1748.

Louing Brother,

My hearty Loue and Respects to you and your Family, being heartily grieved for your Affliction and Loss. Let ye loss of Temporall Enjoyments wean us off more and more from ye world, and lett us make things aboue our chief good. I did intend to come and bring you a bushel or two of wheat, butt for ye want of a horse I must omit at ye present; but I would gladly send it. I haue sent you a small matter in this letter; if we were near I should be glad to help you in your distresses. Here is fifteen shillings Isaiah Birchard sends you, ye rest is from me. So I remain your Louing Brother,

DAVID LAMBERT.

Jesse Lambert died Dec. 26, 1773. Mary, his wife, died June 26, 1776. They were burried near the middle of the burying-ground, (Milford:) a low red stone marks the place of their interment. The children of Jesse and Mary Lambert were,

Mary, born Oct. 10, 1717, married John Sandford, Sept. 14, 1743.
Jesse, born Oct. 28, 1719.
Martha, born Jan. 28, 1721, married Benjamin Pritchard, a descendant from Roger Pritchard, from Springfield, Mass., 1652.
Richard, born June 8, 1725. He married Ann Emmanuel, but left no children. He died April 25, 1777, aged 52.
Rachel, born Feb. 15, 1728, married Henry Peck.
David, born Dec. 2, 1731.
Hannah, born Aug. 18, 1734, married John Woodruff, and moved to Watertown, Conn. Died Feb. 22, 1813.

JESSE LAMBERT, the eldest son of Jesse and Mary Lambert, married Anne Peck, daughter of Capt. Henry Peck, October 28, 1745. He settled in the house built for him by his father, and deeded him Oct. 18, 1745, which stands near the (north) corner of the old country road, and the above mentioned road which crosses the turnpike, &c. He died July 30, 1794, aged 76. His wife died July 3, 1809, aged 84. Their children were four sons and seven daughters, viz.:

Mary, born September 27, 1746. She died Dec. 31, 1765.
Anne, born January 7, 1788. She married Nathan Bristol, of Milford.
Sarah, born in 1750. She married Stephen Treat, of Milford.
Mehitable, born January 21, 1752. She married Samuel Tibbals, and died March 2, 1774.
Lurania, born March 9, 1754.
Hannah, born August 22, 1756. She married Joseph Peck.
Abigail, born March 22, 1759. She married John Smith, and was the mother of Perry Smith, of New Milford, (United States Senator.) She died January 18, 1836.
Nehemiah, born May 2, 1763, and died April 21, 1767.
Jesse, born May 2, 1765, and died May 12, 1765.
Nehemiah, born October 21, 1766, and died April, 1825.
Jesse Peck, born September 5, 1769, and died October 21, 1836.

Nehemiah Lambert went to Bethlehem, Conn., when 20 years old, and married Sarah, daughter of Moses Galpin, Esq. She was born July 23, 1770. He was a man of high respectability, and filled many public offices. He died March 26, 1825. Their children are as follows :

Stephen Treat, born July 8, 1791, settled in Canton, (Cherrybrook society,) Conn. He married Charlotte, daughter of Azariah Barber, born Nov. 19, 1790. Their children are,—The first, born October 24, 1825, died in infancy; Julius Nehemiah, born May 25, 1827, died May 25, 1828; and Julius Treat, born July 29, 1829.
Frederic, born Oct. 29, 1794. He married Sally Potter, who lived with Harvey Steele, of Ontario county, N. Y. They settled in the town of Friendship, Alleghany county, N. Y. Children,—Charlotte and Harvey.
Nancy, } born July 30, 1799, { married Charles Bloss.
Sarah, } { married Noble Allen.
Clarissa, born August 25, 1801, married Nicholas Morse.

Jesse Peck Lambert married Anne, daughter of Thomas Clark, a farmer, of Milford, and moved to Woodbury, Conn., and settled on a tract of land which his father bought of the Indians, lying one and a half miles west of the center of the town. He died in 1836. Their children are four sons and four daughters :

Nancy, born 1797. She married Asahel Mitchel, of Woodbury.
Stephen Treat, born 1798.
Julia, born 1799. She married Anthony P. Strong, Esq. of Woodbury.
Willis, born 1801. He married Elizabeth, daughter of Matthew Miner, Esq. Their children are, Elizabeth Jane, Willis Peck, and Charlotte.
Harvey, born 1804, married Jennet Leavenworth. Children,—Frances and Henrietta.
Henry, born 1807, married Margaret, daughter of Philo De

Forest, and settled in the state of New York. They have had one son, George De Forest.

Harriet, born 1809. She married Seth Strong.

Martha, born 1811.

David Lambert, third son of Jesse, (and brother of Jesse, who married Ann Peck,) married Martha Northrop, daughter of Ephraim and Sarah (Gunn) Northrop, in 1755. She was born July 21, 1737. They had ten children, and died, David Lambert, November 8, 1815, aged 84 years, and Martha, his wife, October 27, 1815, aged 78. He was a large, well built man, of erect, dignified carriage; he had a firm, unbending soul, and was noted for his decision and independence of mind. He was sincere in his attachments as a friend, and stubborn and uncompromising to those who offended him. He was truly benevolent, and his house was ever open to the poor and friendless. He settled in the family place, and was owner of a large real estate. Children:

David, born December 29, 1757, settled in Sharon.

Ephraim Northrop, born January 3, 1760. He was a soldier of the revolutionary war. He lived in the family place, and never married. He was possessed of a kind, fatherly disposition, but was rather given to the practice of a too rigid economy. He died in 1829.

Jesse, born March 24, 1762. He died in infancy.

Sarah, born October 28, 1763, died of pulmonary consumption, August, 1817.

Mary, born February 3, 1766. She married Thomas Smith, and left six children, viz.: Mary, David, Martha, Launcelot, Sydney, and Thomas Lambert. She died in 1810.

Richard Lott, born November 3, 1768. He was engaged in mercantile business in the West Indies, and was lost in his second passage out, in 1791. The ship was never heard of, after sailing.

John, born November 26, 1770.

Mabel, born June 17, 1774. She now owns and resides in the family place.

Edward Allyn, born August 3, 1780.

Benjamin Lott, born September 29, 1782.

David Lambert, first son of David and Martha Lambert, married Louis Prindle, daughter of Stephen Prindle, Esq. They moved to Sharon, Conn., in the spring of 1806. The house in which the family reside stands on the road from Sharon center to Amenia, New York, one mile from Amenia. He accumulated a large property, and died March, 1837. Children:

Enoch, born September 10, 1789. He married Azibah, daughter of Capt. Richards, of West Haven, Conn. Their children are,

John, born February 22, 1821; Charlotte, born June 10, 1823; George Benjamin, born July 22, 1825; David Edward, born March 20, 1832.

Mary.

Louis, married George White, Esq., of Sharon.

David, born March 23, 1799.

Sarah. Elizabeth. Martha, died in youth.

John Lambert, fifth son of David and Martha Lambert, married Esther Woodruff, daughter of Matthew and Ann (Bull) Woodruff, of North Milford, January 3, 1799, who was born December 21, 1779. He resides at the place before mentioned, which was his uncle Jesse Lambert's. Children:

John, born August 5, and died August 26, 1779.

John Lott, born March 10, 1801.

Esther Maria, born November 23, 1802, died January 7, 1811.

Elizabeth Marietta, born September 12, 1804, died March 1, 1816.

Mary Emeline, born November 30, 1806.

Hetty Matilda, born May 1, 1809, married (after twelve years courtship) Clark Fowler, second son of Josiah Fowler, of North Milford, in 1836.

Esther Maria, born January 20, 1811, married Austen Treat, son of Jonah Treat, of North Milford.

Mabel Louisa, born January 25, 1814.

Elizabeth Marietta, born June 30, 1816. She died April 19, 1834, aged 18.

David Jesse, born October 17, 1818, died in infancy.

Benjamin Richard, born June 30, 1819, died in infancy.

Jane Olivia, born January 11, 1823.

Edward Allyn Lambert, sixth son of David and Martha Lambert, married Anne, only child of Jeremiah and Anne (Gunn) Bull,* January 16, 1806, by B. Pinneo. She was born August 20, 1781. Her mother was eldest daughter of Stephen Gunn, Esq. His residence was on No. 34, of house lots of early planters. (*See plan of Milford.*) He died February 15, 1831, aged 51. Children:

Edward Rodolphus, born March 20, 1808. He married Eliza Boothe, daughter of John Boothe, of Wallingford, January 1, 1833.

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* Jeremiah Bull was born March 10, 1757, and died May 24, 1832. He was son of Jirah, and grandson of Benedict, who settled in Milford, from Newport, R. I., and descended in a direct line from Thomas Bull, one of the early governors of the colony. He was a soldier of the revolution, and went to Canada under Gen. Wooster, in 1776, and was in a number of engagements,—on Long Island, White Plains, Trenton, Yorktown, &c. He was an honest man, and a patriot. His integrity and virtues commanded the respect and esteem of the community, and his death was sincerely lamented.

They were married in Trinity Church, New Haven, by Dr. Croswell. Their children are, Edward Richard, born February 10, 1834, and Eliza Boothe,* born January 1, 1836.

Martha Anne, born May 13, 1809, died August 2, 1811.

Martha Anne, born March 10, 1813. She married Sheldon Clarke, Esq., second son of Isaac Clark, November 24, 1831. Their son, George Lambert Clarke, was born September 24, 1833.

Jeremiah Bull, born October 29, 1814. He married Louis, daughter of Joshua Goodyear, (deceased,) of Hamden, (a descendant of Joshua Goodyear, one of the first settlers of New Haven, deputy-governor of the colony, &c.,) October 29, 1834. In the spring of 1837, they moved to Talmadge, Ohio.

Benjamin Lott Lambert, seventh son of David and Martha Lambert, married his first wife, Anna Tomlinson, daughter of David Tomlinson, of Milford, March 27, 1811. She was born August, 1793, died January 22, 1815, aged 22. Married his second wife, Sarah Humphreys, of Derby, February 1, 1816, died December 8, 1816. Married his third wife, Eunice, daughter of Isaac Hemingway, of Woodbridge, September 8, 1817. He died October 11, 1825. The house in which he resided stands on the north corner of the turnpike and the road which goes towards North Milford meeting-house. Children:

David D., son of first wife, born March 27, 1812, died in infancy.

Anna Tomlinson, daughter of first wife, born September 19, 1813, married Dr. Edwin Woodruff, May 14, 1837.

Sarah H., daughter of second wife, born November 11, 1806, married Sherman Pettibone, of Burlington, Conn., May, 1835, and settled in Talmadge, Ohio.

Charlotte H., daughter of third wife, born November 8, 1818.

David Dennison, born September 21, 1820.

Louisa Beecher, born March 31, 1823.

Benjamin Lott, born December 21, 1825.

David Lambert, (the other son of Jesse, from England, in 1680,) married Lurania Bills, of Lebanon, Conn., (daughter of John Bills, who married Mercy Fowler,) February 1, 1727, and moved to Norwalk. He settled on land lying in the present town of Wilton, which he so named when it was incorporated, after Wilton, in England. The family house stands on the road which goes from Norwalk to Wilton center, a mile south of the center, on the point where the road from Westport comes into the road above mentioned. It is at present occupied by Samuel F. Lambert, Esq. Children:

Elizabeth, born February 17th, 1728, married ——— Lockwood.

* In April, 1837, this child had a dangerous fit of sickness, but her life was saved by the skill and indefatigable attention of Dr. Edwin Woodruff, and the virtues of Thomsonian remedies.

Rachel, born in 1730, married Benjamin De Forest.
David, born in 1739. He graduated at Yale College in 1761.

David Lambert, only son of David and Lurania Lambert, married Susannah Rogers, of the state of New York, December 17, 1769. When in college, he was a frequent visitor at his Uncle Jesse's, in North Milford, and his friendship for the family continued during his life. He died at his place, in Wilton, March 4, 1815. His wife died in 1828. They had nine children, viz.:

Elizabeth, born February 3, 1771.
David Rogers, born December 8, 1772. He was a merchant in New York, engaged in extensive business. He was killed in 1824, by a blow from a ruffian, while attempting to defend a woman from insult.
Lurania, born January 22, 1775.
Henry Bills, born March 8, 1777.
Esther, born April 14th, 1780.
Sarah Susannah, born June 26, 1782. She married an English gentleman, (member of parliament,) and lives in York, Upper Canada.
Samuel Fitch, born December 25, 1784.
John James, born June 18, 1787. He married Eliza Betts, of Wilton, and had a son, who died in infancy.
Julia Maria, born April 5, 1792.

Henry Bills Lambert, second son of David and Susannah Lambert, married Emma Cluett, of New York. Children:

Emma Louisa, born in 1808, died in 1835.
Henry Augustus, born in 1810. He is a lawyer by profession, and is located in Oakland Co., Michigan.
George William, born in 1812, died in 1836. He was a young man of fine talents, and had a finished education.
David Rogers, born in 1815. He graduated at Washington College, Hartford, Conn., in August, 1836, with much honor.

Note.—It is hoped that each member who is or may be the head of a family, will keep an accurate and particular record of their respective branch; as perhaps at some future time an individual may arise, who, prompted by curiosity or some other motive, will collect the requisite information, and continue down this pedigree.

To each descendant of our common ancestor, Jesse Lambert, who settled in Milford, in 1680, this Genealogical Sketch is respectfully inscribed, by their

Affectionate kinsman,

Edward R. Lambert.